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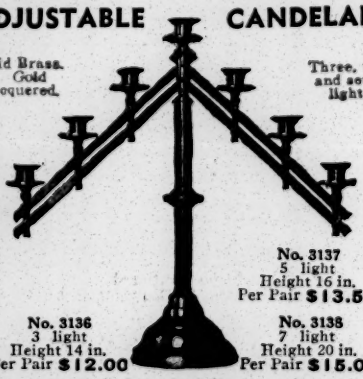

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. IV.—(XCIV).—FEBRUARY, 1936.—No. 2.

ETHIOPIA IN ITS ECCLESIASTICAL ASPECTS.

ETHIOPIA occupies a prominent place in ecclesiastical annals, and we find numerous references to it in the pages of Holy Writ. Yet it is not easy to determine to what part of the eastern world the term "Ethiopia" applies in the course of history. At one time there were two regions that bore the name: Eastern Ethiopia, including all the races dwelling to the east of the Red Sea as far as India; Western Ethiopia, stretching from Egypt as far south as the southern boundary of Mauretania. The Ethiopia which is now so often discussed is a mountainous, volcanic country in Northeast Africa, bounded by Eritrea on the north, French Somaliland, and British Somaliland on the east, Italian Somaliland on the southeast, Kenya on the south, and by the Soudan on the west.

There is some confusion as to whether the country now being invaded by the Italian army should be called Abyssinia, or Ethiopia. Dr. Gotthell, Professor of Semitic Languages at Columbia University, says: "The plateau region which is the heart of modern Ethiopia and the stronghold of the present kingdom has been known to historians for a long time as Abyssinia. The name comes from the Arabic 'Habash' or 'Habish'. Among the tribes of Semites from the Yemen, in South Arabia, who settled in this plateau region many centuries before the time of Christ were the 'Habishats', and their country was called 'Habish'. These Semitic immigrants are held to have founded the civilization from which that of Ethiopia derives." Gotthell contends that the Gallas, Somalis, Danskils

and other subject peoples of the lowlands and outlying provinces are to be distinguished from the "Abyssinians" of the plateau region because these tribes are racially Hamitic rather than Semitic, and thus do not have the same culture. Budge[1] makes a similar distinction, and tells us that the name "Ethiopia" comes from the Greek, meaning "land of the burnt-faced men". As used by early geographers, the term was applied to various unexplored regions of Asia and Africa. Until far into the last century, "Ethiopia" appeared on the maps as a vast region vaguely located in equatorial Africa, while "Abyssinia" was the name given to the heart of the country now officially known as Ethiopia.

The natives have long insisted that their country is Ethiopia and not Abyssinia. For them the term "Abyssinia" and "Habish" have a derogatory implication, and the Ethiopian is insulted if one calls him an "Abyssinian" or "Habishat". The words are the equivalent of the English "mongrel" or "outcast" and are used by the Ethiopians themselves when they wish to express contempt for some inferior member of their race.

Nothing of an accurate nature seems to be known of the political beginnings of Ethiopia. There is a legend that it dates politically from the time when the Queen of Sheba visited Solomon. This visit is recorded in the Book of Kings (3-10). It is possible that this queen made an alliance with Solomon. Legendary embellishments that seem to have begun in Hebrew antiquity have given rise to the story that the queen whom the Ethiopians call Makeda had a son, Ibn Hakin, of whom the paternity is ascribed to Solomon, and that he became a ruler in Ethiopia, and thus the kings of Ethiopia are descendants of Solomon. The legend is perpetuated in the title of the present ruler of Ethiopia, whose official designation is "King of Kings, Lion of Judah, Defender of the Christian Faith, Haile Selassie, Emperor of the Ancient Kingdom of Ethiopia, the Chosen of God".

Leaving the legendary, we are on firmer ground regarding the story of Ethiopia when we come to the Christian era. We read in the *Acts of the Apostles*: "Now an angel of the Lord spoke to Philip, saying; Arise, go toward the south, to the way that goeth down from Jerusalem into Gaza. . . . And rising

[1] *History of Ethiopia.*

up he went. And behold a man of Ethiopia, an eunuch, of great authority under Candace, the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning, sitting in his chariot, and reading Isaias the prophet. And the Spirit said to Philip: Go near, and join thyself to this chariot. And Philip running thither, heard him reading the prophet Isaias. . . . And the place of the Scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb before his shearer, so openeth he not his mouth. . . . And the eunuch answering Philip, said: I beseech thee, of which does the prophet speak this? . . . Then Philip . . . preached unto him Jesus. And as they went on their way, they came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized? . . . They went down into the water, both Philip and the eunuch; and he baptized him." (Acts 8: 26ff.)

We are informed by reputable authorities that the name of the eunuch baptized by Philip was Judich, and that he brought the first seeds of Christianity to Ethiopia. But the real evangelization of the country took place at a much later date.

The conversion of Ethiopia to Christianity actually began in the early part of the fourth century, during the reign of Constantine the Great, when two Tyrean Greeks, Edesius and Frumentius, possibly brothers, began to preach the Gospel there. As boys, Edesius and Frumentius had been taken by their uncle Metropius on a commercial voyage along the shores of the Red Sea. While coasting along its western side their vessel was captured by the natives, and all on board, excepting Edesius and Frumentius, were massacred. They were taken into slavery and later brought to the royal household. Here they gained the favor of the king and were kindly treated. Shortly before the king's death they received their freedom. On the death of the king, the widowed queen appointed them teachers of the young prince, Erzanes, and they acquired great influence throughout Ethiopia. When the prince became of age, Edesius returned to his family at Tyre, but Frumentius remained in Ethiopia and became its Christian apostle. But being a layman he realized that he could accomplsh little. He went to Alexandria, where the great Athanasius occupied the patriarchal

see, was ordained, consecrated bishop, and named head of the Ethiopian Church, under the title of Abba Salama ("Father of Peace"). Thus the Ethiopian Church became identified with Alexandria, and the official Church of Ethiopia stands as a branch of the Church of Alexandria. Frumentius established his episcopal see at Axum, and from that time Axum has been known as the "Holy City" of Ethiopia. This recently was captured by the Italian invaders, and apparently they have spared it from destruction.

After the passing of Frumentius, during the reign of the Emperor Constantius, who was an Aryan, heretical bishops and missionaries came to Ethiopia, and with them came Monophysitism and persecution of those who had remained faithful to the doctrines taught by Frumentius and his disciples. About three centuries later monasticism came to Ethiopia, and it is said that the Ethiopic version of the Bible dates from this period. This, however, did not exercise any great influence on the Christian growth of the people, as the Ethiopian language, known as Geez ("original speech"), was superseded by Amhraic, a dialect which arose in Amraha, and is mixed up with African elements. At present *Geez* is a dead language, used only in the service of the Coptic Church. It is also used by priests of the Ethiopian rite who are in communion with Rome. I have been informed that *Geez* bears the same relationship to modern Ethiopian as, for example, Latin bears to French.

As stated, the religious belief of the official Church in Ethiopia is Monophysitism; but it is said that its theologians do not seem to be agreed as to what this specifically teaches. Among other tenets the Ethiopian Church teaches that in the Incarnation there are three kinds of Birth: the first, the Word begotten of the Father; the second, Christ begotten of Mary; the third, the Son of Mary, begotten the Son of God the Father by adoption, or by His elevation to the divine dignity—the work of the Father anointing His Son with the Holy Spirit.

Only the councils held before Chalcedon (451) are recognized, because at Chalcedon the monophysite heresy was condemned. The Apostles' Creed is not used, and only the Nicene is part of the liturgy. The primate is called *Abuna*, who is metropolitan of Axum and is always a Coptic monk, appointed and consecrated by the Coptic patriarch of Alexandria. He

is assisted by a Coptic metropolitan and four Ethiopian bishops. The *Abuna* alone has the right to anoint the king, and to ordain priests and deacons. He exercises considerable power, even in secular affairs. The *Catholic Encyclopaedic Dictionary* says: "The clergy are illiterate; the morality and observance of the fathful is bad, and grossly superstitious practices are alleged. The sacraments of Confirmation and Extreme Unction are taught but not administered, and Penance usually only at the hour of death. The church numbers about 8,000,000 members; from about 1558 to 1632 it was again in communion with the Holy See. . . . Catholics use the same eucharistic liturgy as the dissidents, with the *anaphora* of St. Basil, and the rest of the rite is in process of reform for Catholic use; Pope Pius XI ordered that this revision should be carried out with the best Abyssinian traditions; in the meantime the Roman Ritual, etc. are used, translated into Gheez. About 0.5% of the users of this rite are Catholics."

A college for seminarists of the Ethiopian rite was established in Rome by Pope Benedict XV, in 1919. Married men may be ordained to the priesthood, but in fact most of the clergy (in communion with Rome) are celibate. The Abyssinian Abba Michael Ghebre, martyred in 1855, was beatified in 1926.

The Ethiopian College is the only institution of learning within the confines of Vatican City, and is known as the Pontifical Ethiopian College. Connected with it is the church of St. Stephen, where may be seen numerous inscriptions in the Ethiopian language. Shortly after the Vatican-Lateran Pact was signed, Pope Pius XI is said to have remarked: "A black spot on the white will never be amiss." More recently, a new house was built for the college, while the church of St. Stephen was enriched with several recent Ethiopic discoveries. This college, by the way, cannot bring about complications at the present time, as the students there are all from the colony of Eritrea, and consequently Italian subjects by birth.

In the Coptic Church of Ethiopia the duties of priests consist in celebrating the liturgy three or four times a day, purifying houses, utensils, tools, etc. Deacons bake the eucharistic bread, clean the church and sacred vessels, but they dare not enter the "Holy of Holies" where the ark is preserved. This

ark is a " piece of liturgical furniture called *taboot*, and is held in great reverence, especially the *taboot* at Axum, the Ethiopians asserting that it is the Ark of the Covenant, " brought thither by Menelik I, son of Solomon and the Queen of Sheba; in other churches the *taboot* is honored as a symbol of the title of the church." The *debteras* or teachers, are not ordained; nor are the *alakas*, who take care of church temporalities. In addition to the secular priests in Ethiopia there is a large contingent of monastic clergy, under the headship of an official known as the *Etsh' égé* who ranks next in importance to the *Abuna*. The monastic brethren need little education, and the requirements in the exercise of the ministry are apparently not very exacting. " There are no proper dioceses or parishes. On account of the carelessness with which ordinations are conducted it has been questioned whether (Ethiopian) orders, and consequently sacraments, are certainly valid."

Churches, such as they are, are numerous. In the north the churches are built square, but in the south they are circular, like those of the Templars. Men and women have separate entrances. In the northwestern corner of each church is a room called the *Beatalhem* or " House of Bread ", where the bread for their liturgy is prepared and kept. Within the outer courtyard (*Kunyaimalt*) is a second courtyard, or *Kudist*, corresponding to the Holy Place in the Jewish Temple, and within this again, facing the east, is the *makdas*, or Holy of Holies, which none but priests may enter, and here is contained the ark of the covenant or *taboot*—a framework consisting of four upright posts supporting a transverse shelf for the Holy Books, sacramental vessels, processional crosses and censers.

Both churches and monasteries are endowed with valuable landed estates and herds, and the priests (of the State Church) derive substantial incomes from fees and gifts, supplemented by emoluments accruing from their duties as registrars of sales and other secular transactions. The laity are not allowed to read the Gospels or writings of the Apostles but only the Psalter, which they are said " to know by heart and sing on every possible ceremonial occasion ".

The Ethiopians observe the Jewish Sabbath as well as the Christian Sunday, fast every Wednesday and Friday, have several Lents, and keep many festivals of the Orthodox and the

Catholic Church. They abstain from pork and other "unclean" food. Both sexes are circumcised, and every one who is a Christian receives at Baptism a cord of blue silk, called *mateb*, which he or she must wear around the neck as a badge of Christianity. "Yet they all boast a descent from the holy seed of Israel and obey many prescriptions found in Deuteronomy and Leviticus." Not all of the inhabitants, however, belong to the State Church or to Christianity. Many of them are pagans, and celebrate many pagan rites. There is a considerable Jewish population—the *Falashas*—who are said to be "spiritually forlorn".

For several centuries little is known of the Catholics in Ethiopia. In the thirteenth century Dominicans entered the province of Tigre and effected many conversions, but after a short period of success they were all massacred. Their converts fled to the mountains, and hid in caves until finally they died of starvation. They are known as the "Holy Sleepers", and their memory is still venerated by Catholics in Ethiopia. Franciscans entered the country two centuries later, but they were obliged to retire after an heroic attempt to revive the faith there. Jesuits from Portugal began missionary work in Ethiopia in 1555, and labored there for nearly a century. They were then obliged to abandon the field owing to the fierce opposition of the Coptic clergy and the hostile attitude of the king. Then followed a series of persecutions during which many missionaries and native priests were massacred. After the destruction of the Jesut missions, French Capuchins from Cairo and Friars minor from Jerusalem made an unsuccessful effort to revive the Faith in Ethiopia: two Capuchins—Blessed Agathange of Vendôme, and Cassian of Nantes—were martyred in 1638. Then the Holy See decided to await a more favorable time to resume missions in "the land of barbaric splendor".

Singularly enough, the mission field in Ethiopia was reöpened largely as a result of the ethnological and geographical researches in Ethiopia by the brothers d'Abbadie, both of whom were born in Ireland. They published several important works regarding Ethiopia. Certain English travellers and Protestant missionaries declared that the d'Abbadie brothers "were employed by the French Government for religious and political purposes". Their researches and explorations revealed many interesting

facts about Ethiopia, and, presumably as a result of the labors of the d'Abbadie brothers, two Italian missionaries—Fr. Justin de Jacobis (a Lazarist), and Fr. Massaia (a Capuchin)—ventured into the Ethiopian land. One of them entered it from the north, while the other entered it from the south, possibly from what is now Italian Somaliland. The story of these two missionaries reads like a romance. At first they disguised themselves as traders, gained the good will of the natives, and finally revealed their purpose—to preach the Gospel of Christ. For some time they were faced with great opposition from local princes (*ras*), but they continued their work and in time established vicariates. As regards Fr. de Jacobis, the declaration of his virtues (first step toward beatification) has taken place. On the occasion of the promulgation of the decree that proclaimed this heroism, the Holy Father " invoked the protection of this great Italian and Ethiopian by adoption ". It is quite significant that this pronouncement was made almost on the eve of the Italo-Ethiopian conflict.

At the present time, without reckoning the ecclesiastical jurisdictions within the Italian sections (Eritrea and Mogadiscio), the Catholic missions in Ethiopia include the Vicariate of Ethiopia, the Vicariate of Gallas, the Prefecture of Kaffa, and these are, in addition to Ogaden, which is under the jurisdiction of the vicariate of Djibuti (French colony).

The Vicariate of Ethiopia, in which Lazarists have been laboring since 1838, reckons but 5,000 Catholics, served by eleven Lazarist priests who are Europeans, thirteen native priests, four Sisters of Charity who are French, and twenty native Sisters. The paucity of Catholcs is explained by the fact that in 1849, when the Prefecture of Erythrea was established as a result of being occupied by the Italians, some 30,000 Ethiopian Catholics came under the jurisdiction of Italian Capuchins.

The Vicariate of Gallas is served by Capuchins from the French Province of Toulouse, and numbers about 11,000 Catholics, served by seventeen French Capuchins, fifteen native priests, thirty-two European Sisters, twenty-nine native Sisters, six European lay brothers, and fourteen native lay brothers.

The Prefecture of Kaffa, established in 1913, is served by Italian missionaries of the Consolata (Turin). There are nineteen missionaries, five lay brothers, and forty-seven Sisters, all of whom are Italians.

La Vie Catholique (Paris) tells us that according to the satistics of October 1931, the Lazarists have five churches, five chapels, and conduct a minor and a grand seminary. In addition, by agreement with Monsignor Jarosseau, they have opened a school at Addis Ababa, where Sisters of Charity have been serving since 1927. Here they conduct a dispensary, a workshop, and a school which had a hundred boarders in 1932. The Capuchins have been particularly active, and, according to a report for the year 1931, have established, in addition to many churches and chapels, ten dispensaries, three hospitals, ten orphanages (where some 500 children are cared for), forty primary schools, a high school, two colleges, and two seminaries. But their most appealing institution is the *leprosarium* at Harar. This institution is practically a small village, and was established some years ago by Fr. Marie-Bernard, who was aided in this undertaking by an Ethiopian prince, Ras Mekonnen. The actual management of the institution is entrusted to the Franciscan Sisters of Calais.

The largest number of native Ethiopian Catholics is to be found in Eritrea, where there is a native ordinariate of the Ethiopian rite. This was erected in 1930, and the Ordinary is a native, Chidane Maryam Cassa. It has a Catholic population of some 30,000, with seventy-six secular priests, and seventy-eight regulars, all of whom are natives. To aid this ordinariate the Pontifical Ethiopian College in Vatican City was established.

Protestant missions do not seem to have had great success in Ethiopia. The first mission was initiated by Peter Heyling, of Lübeck, in the closing days of the seventeenth century. It was not attended by any results. At a later date the Anglican Missionary Society seems to have been more successful, and we are told that the "circumstance which gave occasion to the attempt was the translation into Amharic of the Bible (1808-18). The British and Foreign Bible Society bought and printed the translation, and in 1830 Gobat and Kugler were sent to Ethiopia. Others followed; but they seem to have accomplished little. The latest Protestant effort was made apparently by the Seventh Day Adventist congregation of Tacoma Park, Washington, D. C. We have no data regarding the activities of the missionaries; and the only item we have seen regarding them is that some time ago they were advised by their sponsors to move out of the danger zone. Possibly they have done so.

Many have wondered why the Church, despite its numerous educational and other activities, has not made greater progress in Ethiopia, and they contrast the progress made in other sections of Africa with that made in Ethiopia. There are many reasons to account for this seeming lack of progress. The fact is that Catholicism is officially banned in Ethiopia. According to a law of the State, preaching of the Catholic religion is prohibited, and that consequently missions have no *legal* existence within its borders. Then again the all-powerful Coptic hierarchy is not favorably disposed toward the preaching of the doctrines of the Catholic Church. That it is enabled to make any progress at the present time is due to the fact that the Negus (Haile Selassie) is favorably disposed toward the Catholic clergy. Haile Selassie, so we are told, was brought up under the influence of Monsignor Jarosseau, the venerable prelate who is Vicar Apostolic of Gallas. There appears in a recent report of the French Capuchin missions a statement which I have clipped from *La Vie Catholique*: it is here offered in translation: "The Vicar Apostolic continues his plea (for recognition). He has been able to secure the establishment of a Prefecture Apostolic of Somaliland, and urges Prince Taffan (the present Negus) to seek admission into the League of Nations. This move has been successfully carried out. . . . This makes Ethiopia an independent nation and assures it freedom from foreign aggression. . . . This is most important against Moslem extension." Despite the kindly offices of Monsignor Jarosseau, he has not been permitted to reside in Addis Ababa, though it is said he comes to the capital occasionally.

Possibly another reason for the conciliatory attitude of Haile Selassie may be found in a visit made to Ethiopia by a Pontifical Mission in 1929. This Mission was sent to Ethiopia by the Holy Father as an act of courtesy, in return for a visit made to the Vatican a short while before, by Ras Taffari. The Mission was headed by Monsignor Marchetti-Selvaggiani, then Secretary of the Propaganda, and now Cardinal Vicar of the Holy See. It is interesting to note that an American priest, a member of the Maryknoll Society for Foreign Missions, accompanied Monsignor Marchetti-Selvaggiani, as secretary. Notwithstanding the favorable disposition of Haile Selassie there is much local opposition to Catholic activities in Ethiopia. In

addition to the antagonistic attitude of the Coptic clergy, local princes (they are numerous in Ethiopia) " make continual requests for presents, either in money or in objects of value—a veritable system of extortion that sometimes threatens to strangle the missions ".

Since the outbreak of hostilities in Ethiopia many have expressed anxiety regarding the missions. But evidently they have not suffered materially so far. It is said that the Missionaries of the Consolata have abandoned their procure in Addis Ababa and have retired to the prefecture in Kaffa. The Sacred Congregation of the Propaganda allowed half the personnel to return to Italy, but all have refused to avail themselves of the permission. Only the Sisters who nursed in the Italian hospital at Addis Ababa have retired, and have gone to Djibuti on the Somaliland front, to aid in the hospitals there.

It seems, if one can believe despatches, that many Ethiopian natives and some of the Coptic clergy have surrendered to the Italian forces, and it is significant that when the Italians took possession of Axum the Coptic Abuna said: " We know that Rome has always brought civilization in that which refers to our church and our religion. The law of Rome is a spiritual right which springs from goodness and force of its idea." This is a remarkable pronouncement; but many express doubt of its sincerity.

Despite missionary efforts and its vaunted " civilization ", Ethiopia abounds in barbaric customs. This is especially true as regards the care of the sick and infirm. This statement is based on a report made recently by Dr. Jean Martinie, a French physician, who for many years was attached to a hospital in Addis Ababa. Dr. Martinie states that the natives have more confidence in their own sorcerers than in the graduates of medical schools, and that " the natives prefer witch doctors to iodine and bandages." After discussing some of the prevailing diseases of the country—leprosy, typhus, hydrophobia, and others—he says that virtually every disease is treated with the " cure of darkness ", which means that the patient is placed in a room where no light can enter, and " a hot stove installed under the patient's nose is supposed to drive out evil spirits and keep the soul warm ". The manner of the native doctor—the " Ouoguicha " —and the magician—the " tanroe "—is suggestive of much of

the medical attention given to the sick. "They shriekingly invoke all the spirits in creation, and then, in the presence of the patient, they sacrifice either a black or red goat: the sick person must then eat twelve different cuts of raw meat from the goat's warm carcass." Surgery, evidently, is extremely primitive. "If a leg cannot be cured it is cut off, and rusty hatchets are often used for the amputation."

Hence, we may justly conclude that prevailing customs in the "land of barbaric splendor" do not indicate a high degree of civilization.

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THE PRIEST'S STRUGGLE FOR SANCTITY.

WITHOUT the achievement of personal sanctity the ministry of a priest is likely to bear little fruit, and his life to be irksome and unhappy. His mission is to lift souls from the morass of sin to the solid ground of the friendship and love of God. But unless the shepherd of souls possesses sure footing in solid virtue, he cannot well lift others from the quicksands. "Physician, heal thyself!" is the inevitable reaction of people to the doctor who prescribes a remedy for others but fails to apply it to himself. "I chastise my body, and bring it into subjection," said the great Apostle to the Gentiles, "lest perhaps, when I have preached to others, I myself should become a castaway."[1] Holiness of life is the first and the most indispensable requisite for the successful discharge of the duties of the priestly ministry. The priest's whole life should be, therefore, a constant struggle for sanctity—a struggle against crafty foes and insidious dangers that ends only at death.

The very nature of the sacerdotal life gives rise to distinctive dangers and temptations. The layman can find the satisfaction of much of his human yearnings through the establishment of a home and family and a normal social life. The building up of his business offers a legitimate means of gratification for his acquisitive instincts. The priest, however, is deprived of these natural means for the satisfaction of those driving urges which shake the framework of every human being, as volcanic forces shake the structure of a mountain range. Denied these external means of satisfying inborn human yearnings the priest is thrown back upon himself. He experiences a void, an emptiness, a loneliness that is peculiar to the lot of one who is in the world and yet not of it. It is a life which, without supernatural aid, is impossible, because it goes directly against the grain of human nature and runs against the current of instinctive life which has grown powerful and almost irresistible through long centuries of operation and growth.

As a consequence, the life of a priest much more than that of the layman is in very truth a constant warfare. "The flesh lusteth against the spirit," says St. Paul, "and the spirit against the flesh." Indeed, it is not too much to say that the whole

[1] I Cor. 9: 27.

spiritual life of man, and especially of the priest, consists of a struggle between the spirit and the flesh for the mastery of human life and conduct. Shall I follow the law in my members or the law in my mind? is the old question which confronts every man born into this world to-day as truly as it confronted and perplexed the Apostle to the Gentiles and his first father, Adam.

If priests are to gain a victory for mind and conscience in this struggle with the flesh and its concupiscence, they must plan their warfare in a careful scientific manner. In modern warfare the effort is always made to ascertain the chief fortress of the enemy. For if the main stronghold of the enemy can be conquered, the enemy will have been dealt a crushing blow and the remaining minor fortresses will be easy to overcome.

Some miles east of Rheims in France there rises out of the level countryside a modest hill that was the scene of some of the most desperate fighting in the World War. It is known as Hill 101. Because it offered a splendid place of vantage for the heavy guns trained on Rheims it was fought for desperately by the soldiers of Hindenburg. Realizing that if the Germans could be dislodged from this strategic location, their artillery would not reach Rheims, the French under Foch fought with equal vigor for the hill. More than half a dozen times it passed from the possession of the Germans into the French and back again. When finally forced to withdraw, Hindenburg had huge quantities of explosives set off in a last desperate attempt to destroy the elevation. The grim scars on the mutilated hill still visible to the traveller bear mute witness to the importance which these two great generals attached to the conquest of a strategic stronghold of the enemy.

What is the chief stronghold of the enemy which the priest must overcome? What in other words is his predominant passion? What that is, each priest is to determine for himself. With some it may be the passion of anger; with others, the passion of avarice; with others, the passion of drink. But it may be safe to say that for the majority of priests, as for the generality of mankind, the predominant passion is that of lust. For this is not only the most universal passion, but, rooted deep in the biological history of the race, it fights for its gratification

most fiercely and with a persistence that ceases only with death. "There was given me a sting of the flesh, an angel of Satan to buffet me," are words which can be uttered by every human being born into this world as truly as they were uttered by St. Paul nineteen hundred years ago in distant Palestine.

For the priest it is an especially insidious enemy. It dogs his footsteps at every turn. It tracks him down even in the divinely appointed task of pardoning sins. For in the confessional he has to expose his ear to frequent accusations of sins of lust. Here the confessor should bear in mind the wise counsel of St. Alphonsus: "It is better to have a deficiency of detail concerning sins *de sexto* than to have an overabundance." If the priest is indolent, thoughts of a lustful character, never very distant in the background of the mind, rush forward to claim the center of the stage. If it is conceded even a few crumbs, it develops the appetite of a gourmand. It is said that if wild beasts once taste human flesh and blood they develop an insatiable appetite and can never be trusted again. So it is with the passion of lust. The more it is yielded to, the more rapacious and insatiable becomes its appetite.

Furthermore, it is crafty and insidious in its approach. Explorers from Africa tell us that in certain parts of the jungle they have to be on their guard against certain large insects which attack people as they sleep. Before piercing the flesh they deposit a secretion which acts as an anesthetic, so that the person feels no pain while his blood is being sucked away. So it is with lust. It captivates and dulls the moral sensibility with the anesthetic of instinctve gratification. It is not until later that the gnawings of remorse make themselves felt in the fulness of their anguish.

"Be ye clean," said the prophet Isaiah, "you that carry the vessel of the Lord." [2] If this obligation applied even to the priests of the Old Law, how much more strictly does it bind those of the New Law whose lips and tongue are daily purpled with the blood of the God-man, Jesus Christ. How chaste should be the conversation and speech of the minister of Christ!

Gluttony and intemperance pave the way to sins of lust. They beget a spirit of self-indulgence, so that when the driving

[2] Isaiah 52: 11.

urge of lust is felt, the priest undisciplined in self-restrant and mortificaton falls a rather easy victim. "Take heed to yourselves," warned our Blessed Lord, "lest perhaps your hearts be overcharged with surfeiting and drunkenness." [3] Mortification and self-denial are indispensable requisites for the discipleship of Christ. It was this truth which our Divine Saviour expressed when he said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [4] These words of the great High Priest every pastor is called upon to make the lodestar of his ministry and the rule of his daily life.

"Chastity," it has been said, "is a fragrant flower that blooms only among the thorns of self-denial." St. Matthew records that when our Lord had expelled the evil spirit from the body of the possessed man, the disciples inquired why they were unable to exercise the same power. Our Saviour made the significant reply: "This kind is not cast out but by prayer and fasting." [5] If pastors cannot exorcise the demon of impurity from others save by prayer and mortification, it is obvious that they cannot fortify themselves against the onslaughts of this demon save by prayer and self-denial. When they prostrated themselves before the bishop on the eventful day of their ordination, he uttered a warning to them that they should always carry in mind: "As you expel demons from the bodies of others, so will you endeavor to ward off all uncleanness and iniquity from your mind and body, lest you succumb to those whom you put to flight by your ministry." [6]

Priests of the active ministry must be especially steeled and fortified against this vice. For they meet it in the confessional, on the sick-call, in the daily search for the wayward and lost sheep. Cardinal Mercier relates the case of a seminarian who, while possessing much piety and many virtues, did not evince quite the solid strength of character required for the pastoral ministry. Accordingly, the authorities of the seminary kindly advised the young man to go into the religious life where he would be more protected and sheltered from the onslaughts of

[3] Luke 21: 34.
[4] Luke 9: 23.
[5] Matt. 27: 20.
[6] In Ordin. Exorcist.

temptation to which the priest out on the firing-line is daily exposed.

No amount of intellectual brilliance, no charm of personality can substitute for sanctity in the life of a priest. If he lacks holiness of life, his ministry is without zeal or relish, hollow and empty, a mockery and a sham. "But if the salt shall lose its savor, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out."[7] What disaster in the whole range of human life can compare with the fall of a priest from the state of sacerdotal chastity to that of the moral leper—coated in mind, heart and soul with the leprosy of sin. Since the fall of Lucifer from heaven there has been no fall so great, so tragic as the fall of a priest into confirmed and unrepentant habits of mortal sin, the leprosy of the soul.

What is the safeguard and the remedy? Our Divine Master has prescribed it for us: "Watch ye and pray that ye enter not into temptation." First, there must be ceaseless vigilance against the approach of the temptation. Here as elsewhere eternal vigilance is the price of victory. As sentinels along the dykes of Holland keep ceaseless vigil to detect any crevice in the walls which would speedily enlarge and allow the waters of the tumultuous sea to flood the lowlands of the country, so pastors must exercise a ceaseless vigilance over the senses through which temptations enter, bringing ruin and destruction to their spiritual life.

"Resist the beginnings," warned Thomas à Kempis; "after-remedies come too late." Priests must shepherd their thoughts and imaginations that no wolf in sheep's clothing be permitted to enter surreptitiously to work havoc and ruin when they are off guard. Priestly sanctity is safeguarded by the avoidance of unnecessary dangers. "He that loveth danger," says Holy Writ, "shall perish in it." No man can play continually with fire and not be burnt. Pastors who can see that many of the sins of their penitents are directly traceable to their failure to avoid the near occasions, ought to perceive with a more penetrating insight than the lay person the dire tragedies that result from negligence in complying with this divine admonition.

[7] Luke 14: 34.

They ought, therefore, to be scrupulously on their guard against occasions which have proved dangerous to them in the past. It is probably not too much to say that the malice of most sins consists not so much in the act itself when the passions are aroused and the will weakened as in the antecedents of the act, namely, the conscious, deliberate refusal to avoid the occasion which experience has proved to be gravely dangerous for us.

Our vigilance can cease only with death. For neither length of years, great learning, nor eminent sanctity is proof against a fall. As Cardinal Gibbons points out: "We are neither stronger than Samson, nor holier than David, nor wiser than Solomon, and yet all these three yielded to the slippery path of lust. It was in his old age that the heart of Solomon became depraved." [8] "Believe me," says St. Augustine, "I speak the truth in Christ. I lie not. I have seen the cedars of Libanus, and the leaders of the flock fall, whose ruins I no more expected than I would that of Gregory Nazianen or of Ambrose."

The second safeguard against temptation is prayer. "Watch ye and *pray*," said our Divine Master to the Apostles whom He brought with Him to the Garden of Gethsemane. The result of their failure to do so is shown vividly in their desertion of the Master in the crisis that was then approaching. When St. Paul cried out for deliverance from the concupiscence and the weakness of the flesh, God answered him with the assuring words: "My grace is sufficient for thee, O Paul, for power is made perfect in infirmity." This is the assurance that Christ gives to every priest who has recourse to this divinely appointed safeguard against temptation: "Whatsoever you shall ask the Father in my name it shall be given unto you. Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you."

While the priest is deprived of many of the natural auxiliaries to virtue which the layman possesses in the form of a home and family, with the natural incentives to industry and goodness which spring from such a responsibility, this lack is more than counterbalanced by the abundance of the appointed means for priestly sanctity. First, there is the meditation with which he begins each day. Meditation is a form of prayer. No human

[8] Cardinal Gibbons, *The Ambassador of Christ*; John Murphy Co., Baltimore; p. 140.

being can review in his mind day by day those divinely revealed truths which disclose to us the ultimate destiny of the human soul and the supernatural means established to attain it without being profoundly influenced by such truths. It is the heavenly manna which the busy layman scarcely tastes. "With desolation is all the land made desolate," said the prophet, "because there is no one who thinketh in his heart." Daily meditation gives us a grip on the great eternal verities and enables us to perceive the transiency and fugitiveness of all the allurements of this world and to set our hearts upon the heavenly prize that abideth forever: "Remember thy last end and thou shalt never sin."

Secondly there is the daily Mass. What a divine privilege it is for priests to bring Jesus down from heaven, to hold Him in their hands, and to offer Him anew as the eternal Victim for the sins of the world. With what care should they prepare themselves by prayer and meditation beforehand for the devout performance of this sublime office! How great should be their reverence, their absorption, their devotion, when alone of all mankind they are privileged to hold in their hands the Author of all grace and the Source of all good! It is the Mass which is their daily tonic, the divinely appointed means for their priestly sanctification, strengthening them to withstand the temptations of their own nature and of the world.

Thirdly, there is the daily recitation of the Divine Office, the great universal prayer of the Church that rains down the blessings of God upon the ministry of His priests. It is conducive to reciting the holy office *digne, attente ac devote* to break it up into parts instead of saying it at one sitting where it might take on the appearance of a burden and prompt one to speed and heedlessness in its recitation. In addition, there should be the private visit of the priest to the Blessed Sacrament at an appointed time each day. This should be made with unfailing regularity. It rekindles the flame of love burning in the heart of the priest. It renews his zeal for his sacred ministry and makes Jesus the invisible companion throughout all the day —"closer to us than breathing, nearer than hands or feet".

Fourthly and lastly, there is mortification. "If any man will be my disciple, let him deny himself, take up his cross daily and follow me," was the condition for discipleship laid

down by our Divine Master nineteen hundred years ago and never revoked. By daily discipline and daily self-denial alone pastors attain that vigor and robustness of priestly character which will stand like a rock of adamant against the storms of all the passions that blow within the human heart.

God does not command the impossible. That which would be impossible by nature alone comes easily within our range through the abundant torrents of supernatural grace which Almighty God never fails to pour upon his priests who hearken to His divine admonition: "Watch ye and pray that ye enter not into temptation." The assurance of unfailing assistance from prayer is given to us in the words of our great High Priest, Jesus Christ: "Whatsoever you ask the Father in my name it shall be given unto you." Through the steady and persistent utilization of these appointed means of grace the priest can look forward with confidence in the promises of our Divine Redeemer of the successful issue of his life-long struggle for sanctity and closer union with the heart of Christ in an abiding and deathless love.

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FRANZ CARDINAL EHRLE.

I.

ALONG THE APPIAN WAY, as probably nowhere else to-day, the antique and the modern come together in juxtaposition. Between the ruins of Roman tombs and the medieval churches that line the historic highway flows daily a picturesque tide of traffic and travel—peasant-carts from the Campagna, carozzas, taxis, smart-looking autobuses, ponderous motortrucks, pedestrian pilgrims and sightseers, the whole scene raised to the last degree of modernity by the din of auto-horns, which one finds to be the inevitable accompaniment of Roman traffic to-day. Going cityward along the storied road one has on the left, near St. Sebastian's Gate, the rather forlorn-appearing church of San Cesario in Palatio. Not a great deal of historical or artistic interest invites the passer-by to enter, if indeed he find it open. Yet a circumstance there is which happened recently to draw attention to it. San Cesario in Palatio was the titular church of that very eminent scholar, the late Cardinal Ehrle. Not a little of adventitious interest gathers about the titular cardinalitial churches of Rome through the names of great ecclesiastics who were associated with them as patrons. Thus one links up San Giorgio in Velabro with Newman, Santa Pudenziana with Wiseman, Santa Maria in Trastevere with Gibbons.

In Southeastern Wurtemberg in Germany, at no great distance from the Bavarian Alps, nestles the inconspicuous little village of Isny. Here, in this corner of the Schwabenland, Franz Ehrle made entrance on the human scene, 17 October, 1845, his parents, Dr. Franz Ehrle, a district physician, and Bertha von Froelich. From the popular Jesuit gymnasium of Feldkirch in the Austrian Vorarlberg, where he did his classics, he passed in 1861 to the novitiate of the Society of Jesus in Gorheim, Hohenzollern, being at the time not quite sixteen. Forced out of the Fatherland by the Kulturkampf, he and his confrères found a refuge in England, where the Jesuit superiors had succeeded in opening a house of studies at Ditton Hall near Liverpool. Here he made his theological studies and received the priesthood. The last period of Jesuit training, the " third year of probation ", he spent at Portico in the neighborhood

of Ditton Hall. While here he had the duty imposed upon him of attending in the capacity of chaplain a workhouse at Preston in Lancashire. The experience he gained in this trying post bore fruit. The first book which he produced, of date 1881, dealt with the history of public poor relief and its reform.

What may be called the young priest's formal entrance on a career of scholarship took place 1 October, 1878, on which day he became a member of the editorial staff of the Jesuit review, the *Stimmen aus Maria Laach*. Almost immediately he conceived the plan of what he fondly hoped was to be his lifework, an elaborate and authoritative history of the scholastic movement in philosophy and theology. The plan received a momentary check when he was despatched by his superiors to Rome in 1880 to undertake research in the newly opened Vatican Archives on the official correspondence of the papal nuncios in Germany during the Thirty Years War. The lack in Rome of the printed material needed to supplement the manuscript sources for this line of investigation led him to discontinue it and he returned to his original idea of a history of Scholasticism. To supply the proper research basis for the project he now made the rounds of the chief libraries of Western Europe. In 1881 he was at Naples, Assisi, Todi, Florence, in 1882 at Paris, London, Oxford, Leipsic, Munich. He was amply rewarded for his pains, bringing to light a mass of hitherto unknown manuscript material bearing on his subject.

Already in 1883 Father Ehrle was beginning the publication of a line of monographs dealing with Franciscan Scholasticism and the School of Salamanca. Two years later, in 1885, he was engaged in the publication of a series of select texts on Scholastic philosophy, founding at the same time in collaboration with the illustrious Dominican scholar, Father Henry Denifle, a review devoted to the history and literature of the medieval Church. The review, having run into seven imposing volumes, suspended publication in 1900, pressing personal engagements making it impracticable for the learned editors to continue it. The papers contributed to it by the Jesuit, all of them based on newly discovered manuscript material, indicate that other subjects besides Scholasticism were engaging his attention. They discuss such varied matters as, for example, the manuscripts of St. Francis at Assisi, the earliest redactions of the Franciscan

constitutions, the Fraticelli, the papal court-ceremonial in the fourteenth century, the acts of the Council of Vienne, the alleged " twenty-five millions " found in the coffers of Pope John XXII, the career of the Spanish anti-pope, Peter de Luna.

II.

In the Spring of 1890 Father Ehrle brought out a Latin history, almost eight hundred pages in length, of the papal libraries in Rome and Avignon. It was probably this work which first drew the attention of the Holy See to the services which the Jesuit savant was in a position to render to the Vatican Library. In September of 1890 he was appointed a member of that library's administrative board, in which capacity he was promptly entrusted with important commissions, such as the acquisition of the Borghese collection of codices and the collecting of printed books from every quarter of the world. Finally, in August, 1895, he was named by Leo XIII Prefect of the Vatican Library in succession to Monsignor Carini, who had unexpectedly died. The years spent by him in this important office were the most significant period of his life. General training, philosophical and theological attainments, equipment of the languages, and mastery of paleography, diplomatics and the other auxiliary sciences of the historian, had prepared him to be what Pius XI said he was, " the ideal Prefect of the most important and splendid library in the world ".

Two problems confronted Father Ehrle as he took up the duties of papal librarian. First, was the great collection now under his management to be organized and administered mainly as a body of printed books or mainly as a body of manuscripts? His decision was in favor of the manuscripts. Books were to be retained and even added to, but they were to be of secondary interest only and subsidiary to the exploitation of the manuscript treasurer in which the papal library is rich beyond any other collection in the world. Secondly, would the new prefect content himself with a merely general supervision of the library, carrying along at the same time his private literary ventures, especially his history of Scholasticism, or would he surrender himself to his new charge without reserve and at the sacrifice of personal plans? The decision was not for self. At fifty, with all his powers at full tide, Ehrle resolved to dedicate him-

self wholeheartedly to the task of recreating the Vatican Library. Cardinal Mercier noted in him a more than ordinary talent for organization. This talent he could now put to account on a major scale. The vast manuscript material accumulated in the Vatican Library had indeed been thrown open to investigators by Leo XIII; but it was still largely unordered and otherwise not in a condition to be utilized with ease and profit. To make this material accessible, to bring it within convenient reach of the scholars of the world, in fine, to make of the Vatican Library a "working-library" in the best sense of the term, was the ideal which Ehrle set before him. The success with which he realized it was his great achievement in the cause of international scholarship and his chief title to the place of distinction assured him in its history.

The task of reorganizing the Library was approached in various practical ways. Inventories and indexes were prepared and the immediate needs of students and researchers met by the installation of a splendidly appointed consultation or work-room equipped with all the usual printed aids in paleography, diplomatics, bibliography, and other pursuits bearing on the scientific study of manuscripts. Two problems, among others, engaged Ehrle's attention from the start. These were the most recent and effective processes and methods involved in the photographic reproduction of documents and the restoration of old manuscripts and their preservation against the further ravages of time. Photochromography and other up-to-date processes were put to account in the numerous volumes of Vatican codices issued by him in photostat. A students' aid to Latin paleography, a joint production of his and Paul Liebaert's (1912), consists of photostats of select Vatican manuscripts. As regards the preservation of manuscripts, he organized in 1898 an international conference of archivists and librarians, in which the whole pressing problem was subjected to earnest and thoroughgoing discussion.

It was Father Ehrle's practice to put himself in immediate personal touch with the patrons of the Library, thus placing at their disposal his own expert knowledge of its contents. The result was that he established a range of scholarly contacts for which it would be difficult to find a parallel. He once remarked to the author of this sketch that during his years in

the Vatican Library the scholarship of the world seemed to pass in review before him, so that he was enabled to recognize the varying levels reached by it from one country to another. To mention one name only, of Professor Haskins of Harvard, his appreciation was high and he spoke in terms of warm commendation of that eminent medievalist's scholarly attainments. It is pleasant to be able to record that the Vatican librarian's courtesies to visiting scholars brought him recognition and distinction in academic circles throughout the world. In 1924 he had already been named corresponding or honorary member of some nineteen learned societies and had received degrees *honoris causa* from eight of the leading universities of Europe. Oxford led off in 1899, followed by Cambridge, Louvain, Bonn, Munich, Cologne and Tübingen. At the presentation of the Oxford degree Dr. Shadwell's citation (in Latin) of Father Ehrle's services to scholarship was charming. "While not reared amongst us, nor a familiar figure in this domicile of the muses, he will not withal be reckoned a stranger to such of us as, having visited Rome for the sake of study, made experience of the kindness, the courtesy, the good humor of this most erudite man as he spread out his treasures before us."

III.

Though Ehrle's history of Scholasticism, the dream of his earlier years, never became a reality, he made notable contributions to the subject in a long succession of monographs, critically edited texts and other publications. His grasp of the entire Scholastc movement in its historical development was perhaps unrivalled and no one could be happier in interpreting its significance. This appeared in a remarkable address which he delivered 8 March, 1924, at a function in the Gregorian University, being at the time in his seventy-ninth year. Brief in compass, the address covers in lucid and orderly sequence all the substantial aspects of Scholasticism in its historical background and growth, its inner spirit, its place in the present-day life of the Church. It is a masterpiece of compressed and luminous exposition.

Ehrle's scholarly preoccupations were by no means circumscribed by the range, however sweeping, of the Scholastic movement. Versatility and a well-nigh kaleidoscopic variety of

interests carried him into other and almost disparate fields of research. This is brought home to one as the eye scans the hundred and seventeen titles in the bibliography of his published works which appeared in 1925. Art and archeology in particular, especially when they bore on Rome of the medieval, Renaissance, and even later periods, had a fascination for him, eliciting from his pen numerous original studies of distinct importance. In collaboration with E. Stevenson he brought out in 1897 a volume of photographic reproductions of the famous Pinturicchio frescoes in the Borgia Apartments of the Vatican with accompanying critical commentary. The work met with instant and warm appreciation in scholarly circles and was promptly translated from its original Italian into French.

The historical and artistic backgrounds, the topography and archaeology of the Borgo, the picturesque quarter of Rome in which St. Peter's and the Vatican are located, were studied by Ehrle with a minuteness that made him in all probability the outstanding authority on the subject. When in 1924 the Knights of Columbus opened their children's playground in the Borgo, known as the Oratorio di San Pietro, which occupies the site of the medieval Schola Francorum or Frankish Hospice, it was Ehrle who furnished the historical introduction to the memorial volume issued on the occasion. The following year, 1925—he was eighty then—he published Virgilio Spada's seventeenth-century maps and plans bearing on the prolongation of the Piazza of St. Peter's to the Castle of St. Angelo. This was apparently a problem that intrigued him greatly. It is still a live one in Rome. The *Piano Regolatore* or official "city-beautiful" plan of the Italian capital calls for the eventual levelling of the unsightly structures that clutter up the strategic space between the world's greatest house of worship and the towering mass of brick and stone officially labelled "Adrian's Mole". Spacious tomb of Roman emperors and dour medieval fortress, it still rises superbly over the Borgo and Prati quarters, seemingly made, like Francis Thompson's yew-tree,

> to unedge the scythe of time
> And last with stateliest rhyme.

A sort of preliminary step to the improvement referred to has just now been taken with the clearing away from the sides of

the castle of the accumulated debris of centuries and the conversion of the adjoining intramural grounds into a public park, a project which gave employment to hundreds of workmen, during the earlier months of 1934.

Often Father Ehrle's scientific activities went on quite behind doors and their results hardly came to a knowledge of even what one may call the academic public. Many of his reasearch studies were published anonymously. Thus the collection of documents from the Vatican Archives illustrating papal interest in the Americas, which he published on occasion of the Chicago World's Fair of 1893, did not bear his name. It may be mentioned that in the same connexion he contributed to the *Stimmen* a twenty-seven page article on the historical background of the Holy See's participation in the Fair, an event which aroused much interest at the time.

One of the most far-reaching services rendered by the Vatican librarian to critical scholarship received no publicity whatever in his lifetime and is here apparently mentioned for the first time in print. This was the aid lent by him to the well-known project of a series of histories of the Society of Jesus according to its assistencies or regional administrative units, which was initiated in the early nineties by the Father-General of the Society, the Very Reverend Louis Martin. The scope, character and methods, the last especially, of the entire project were determined by Father Ehrle under a commission from the General himself. The latter had originally conceived of the histories mainly as aids to Jesuit domestic edification and instruction, without being particularly concerned about their critical character. It was Father Ehrle who impressed upon him the necessity of carrying out the plan according to the most rigorous demands of the modern scientific school in history and in the spirit of perfect candor and objectivity stressed by Leo XIII in his classic letter on historical studies addressed in 1883 to Cardinals de Luca, Hergenroether and Pitra. In pursuance of instructions Father Ehrle gathered the authors of the projected histories around him in Rome and in a series of conferences laid down before them the standards they were to be guided by and the lines along which they were to pursue their respective tasks. The foundations of a great coöperative historical enterprise thus securely laid by the savant forty years ago now bear notable

superstructures in the standard histories of the Jesuits that have since appeared under the names of Astrain, Tacchi-Venturi, Duhr, Fouqueray, Hughes, and others.

IV.

Already in 1911 Father Ehrle, then sixty-six, had petitioned Pius X to relieve him of the post of Vatican Librarian. While the petition was not granted, he succeeded in obtaining the appointment of a Vice-Prefect with the right of succession. He suggested as his aid and successor, the well-known Prefect of the Ambrosian Library in Milan, Msgr. Achille Ratti, to whom accordingly the appointment went. At length, in 1914 Father Ehrle at his reiterated request was relieved of his charge by Pius X, Monsignor Ratti immediately succeeding him as Prefect of the Vatican Library. When Italy entered the World War in the Spring of 1915, Ehrle left Rome for Munich, where he took in hand the editorship of the *Stimmen der Zeit*, the review, under another name, with which he had been connected at the outset of his academic career thirty-seven years before. In 1919 his superiors, at Pope Benedict XV's express desire, recalled him to Rome, where among other activities he engaged in teaching, giving courses at the Biblical Institute in paleography and at the Gregorian University in the history of Scholasticism.

The occurrence in 1921 of Ehrle's sixtieth year as a Jesuit elicited from Benedict XV a most cordial letter of congratulation, in which the Pontiff commended in terms of high eulogy the aged scholar's services to the Church. February of 1922 saw his successor as head of the Vatican Library, Monsignor, later Cardinal Ratti, raised to the Chair of St. Peter as Pius XI. On 13 December of the same year the latter, eager to express in a substantial way the regard he entertained for his old-time friend and colleague, bestowed on him the Cardinal's hat. Ehrle's ineffectual attempts to decline the dignity are a whole story by themselves; but there is no space to rehearse them here. "It is not easy," said the Holy Father in installing the Jesuit in his new post of honor, "to express in a few words the range of merits honored by the purple in the person of His Eminence Cardinal Ehrle; merits, we say, that have put under obligation to him the republic of the learned, religion, science, the Holy

See. Let it suffice to say that, thanks to the enlightened and munificent favor of Leo XIII of glorious memory, he has, in twenty years of marvellous reorganizing labor, made the Vatican Library the most attractive and distinguished rendezvous of scholarly investigators and students in all the world . . . seldom has the demonstration of the harmony between faith and science been translated into a fact of such large and imposing proportions, of such engaging and splendid evidence."

Not two years had elapsed since his promotion to the purple when Cardinal Ehrle became the recipient, 4 November, 1924, of a distinction that would seem to be unique in the history of the Church. It took the shape of a function in the Vatican presided over by His Holiness, Pius XI, with twenty-four Cardinals and the intellectual *élite* of Rome in attendance, and was planned as an international tribute of esteem to His Eminence at the beginning of his eightieth year. A more distinguished setting for the function could scarcely be imagined. It was staged in the Braccio Nuovo, a wing of the Vatican Museum all aglow with precious Greek and Roman marbles. The exercises were featured by the presentation to the Cardinal at the hands of His Holiness of a five-volume *festgabe* which bore the title *Miscellanea Ehrle*. This was a spendid collection of specially contributed papers, most of them in paleography and diplomatics, from scholars of every land who had made the acquaintance of the one-time Vatican librarian during their researches in Rome and were glad to express in this manner their appreciation of the courtesies he had extended them. American scholarship was not unrepresented in this unique collection, the contributors including Haskins and Rand of Harvard and Beeson of Chicago. The testimonials to the Cardinal's unique career which the occasion evoked came from every quarter. "An indefatigable champion of learning, he has written by the example of his life one of the finest of apologies on behalf of Mother Church," wrote Cardinal Mercier, who signified regretfully his inability through illness to participate personally in the affair. To his own cordial appreciation, Thomas Ashby, Director of the British School at Rome, added: " We are certain that these few words are only an echo of what is felt by all British scholars who have known you." But the most striking expression of esteem tendered Cardinal Ehrle on the occasion

came from the Holy Father himself. Speaking in Italian and referring his words to the *festgabe* which he had the pleasure of presenting to His Eminence, he developed charmingly the text of an old Latin dedicatory formula, *tibi tui tua de tuis*, the import of which may be paraphrased: " Your friends dedicate to you these offerings, which are verily your own, for they have been drawn from your own treasure-house of the Vatican Library."

V.

Prolonged research in libraries and archives, especially if carried beyond the years of normal bodily vigor, is not a pursuit for a weakling. Much physical stamina, one is almost tempted to say muscular strength, would appear to be a requisite in one who looks to a career in this direction. In this regard nature dealt out her favors to Ehrle with liberal hand. Six feet and over in height and with a bodily frame in proportion, he stood erect and, except for a slight bend of the head when in his eighties, walked so. He enjoyed good health, being free, except in his very latest years, from any notable handicap of bodily infirmity or weakness. During his last three years unsuccessfully treated cataracts and failing memory debarred him from serious pursuit of his researches. But even with these grave checks to contend with he contrived to carry on in a fashion with his work. A history of the Vatican Palace, to which he had devoted much time and labor in his declining years, was left unfinished at his death. Up to within a few weeks of his passing he was a frequent visitor to the Vatican Library, to which he had again unrestricted *entreé*, having in 1929 succeeded Cardinal Gasquet as Librarian and Archivist of the Holy See. These are largely honorary posts, the pertinent administrative duties being discharged by the Prefects of the Vatican Library and Archives respectively. And so the good Cardinal's devotion to learning stayed with him to the end, suggesting in its persistence the scholarly zeal of Browning's Renaissance grammarian who

> properly based *oun*,
> Settled the doctrine of the enclitic *ne*,
> Dead from the waist down.

From 1932 on, His Eminence had lodgings at the Jesuit general headquarters in Rome, where he kept the minimum of state that was compatible with his rank. Here, surrounded by his religious confrères, he passed away *in pace Domini* early on Holy Saturday morning, 31 March, 1934. Great numbers of the clergy and laity of all ranks, from seminarians and simple clerics to cardinals and papal diplomats, came to pay their respects to the distinguished dead, while the funeral service at Sant'Ignazio was, even for Roman ceremonies, one of rare impressiveness and grandeur, the papal choir, with Monsignor Perosi personally in charge, rendering the music.

It is idle to add that this highly interesting figure in the world of letters was not engaged during long career in any futile pursuit of learning for its own sake. The author of the *Imitation* pointed out to the men of the Renaissance, who needed the lesson badly, the emptiness of all human knowledge that has not God for its object. Franz Ehrle was too supernaturally clear-sighted to see in scholarship anything else than an instrument wherewith to compass the increasing glory of his Divine Master. A religious of the Society of Jesus, he lived seventy-three years under its obedience, loyal to its prescriptions and to the high ideals of personal virtue which it sets before its members. So to live was for him the thing that mattered most. The heaped-up treasures of erudition that he gathered in with the years had meaning for him only to the extent that they could be made subservient to the cause of God and Holy Church. Pius XI went to the heart of the matter when he pointed out as the distinctive achievement of Franz Cardinal Ehrle the eloquent demonstration he gave the world of the harmony between faith and science.

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THE CATHOLIC CLERGY AND THE AMERICAN NEGRO.

EVERY TENTH PERSON in the United States is a Negro; yet only one out of every fifty Negroes is a Catholic. Twelve million citizens, marked by the color of their skin, have occasioned somewhat of a problem in this country; yet 12,000,000 souls marked with the sign of the Cross could be the solution of this problem. America once shed its blood that the body of the Negro might be free; but Christ had already shed His blood that the soul of the Negro might be free. The Negro has been described as the white man's burden; to-day the white man is the Negro's burden, for in spite of the fact that the Negro has proved himself able and worthy to walk the streets of the new Jerusalem he is forced to be satisfied with the alleys of life and the rear entrance to Paradise.

For a long time the geographic distribution of the Negro population made it possible for many priests to avoid the question of Negro evangelization. The bulk of the Negroes were in the South where the Church was weak and priests few. What mission work was done among the Negroes was done chiefly by missionary organizations against terrific odds. Then came the upheaval; and to some pastors the end of the world—of their own little world. Negroes were caught in the vortex of the World War unrest and scattered to the four corners of the country. White parishes which had been Gibraltars of faith fell before the rush of cheap labor from the South.

New problems were created and some priestly hands were found which did not disdain to clasp black and brown hands in friendly greeting. To-day the problems of the Negro are receiving intelligent consideration in an enlarged ecclesiastical circle. A discussion of the relations of the Catholic clergy with the American Negro might be helpful.

I.

To any one even slightly conversant with mission trends within the Catholic world there is evident a stirring up of interest in the Church's opportunity and obligation toward the American Negro. Nearly every Catholic periodical is devoting some space to a discussion of the problems connected with the presence of millions of un-churched Negroes in our land;

in fact some Catholic magazines are outstanding protagonists of the cause. Furthermore, news items of activity in the Colored Missions are more frequently seen in Catholic newspapers, and an increasing number of prominent clerics are lending their pens and their voices to the campaign to educate Catholic interest to be truly catholic in its range.

Many factors have contributed to this awakening, but perhaps the primary cause is that since 1915 hundreds of thousands of Negroes have come to live in sections of the country where the Church is more powerful and Catholics are more numerous than in the South. For years the Church in the South has been appealing for a Catholic interest in the missionary problems of the Negro, but without many visible signs of success. The reason for this seeming lack of success is simple: it is difficult to engage interest in a cause which does not immediately affect the group appealed to. Furthermore, much adverse propaganda has given the average white person a rather low estimate of the Negro's worth. But with large sections of northern and midwestern cities being taken over by Negro migrants the problem has been forced upon the country as a whole, so that no longer may the Negro be regarded solely as the concern of the southern bishops. To-day the national spotlight is on him.

The Propagation of the Faith and the Catholic Students' Mission Crusade deserve a large share of credit for developing a better mission-mindedness among Catholics. In the beginning this mission-mindedness was directed almost wholly toward foreign missions, a trend largely psychological and opportunistic, however, since the foreign mission field seemed to have a more effective emotional appeal. There were glamor and romance in far-away ports, and a sort of halo of heroism was placed upon the brow of the young priests or nuns who sailed away to a distant mission field. Preachers of mission appeals often found it easier to open purse strings if first they could open tear ducts —and tears flowed freer for African and Chinese babies than for little colored tatterdemalions in the back alleys of big American cities.

Then came the depression when people felt the necessity of getting the most out of a nickel. Came too a narrowing of the horizon. What about the home missions? In the United States, with a total population of 123 millions, less than 55

millions are listed in the latest government religious survey as having any church affiliation whatsoever, much less believing some definite creed or observing some definite moral code. Half the country might literally be called pagan. Immigration laws cut off the growth by accretion, with sight of which we had lulled ourselves into a smug complacency that the Church in this country was growing by leaps and bounds. Annual censuses began to show heretofore unperceived leakage, and we discovered that we were not growing at all, growth being from within, not from without.

Coincident with this realization came the Negroes in large numbers to Catholic localities where for the first time Catholics were face to face with a problem which they had always considered to be decidedly local to the South. Something had to be done about these millions, more alien in grace than in race. Twelve million souls wandering as sheep without a shepherd, less than half baptized, and less than 250,000 within the arms of the Catholic Church. Verily, here was a mission field suited to even a king's taste, not to mention the King's command.

Perhaps all these varying circumstances of themselves would have conspired to set the wheels of Catholic action in motion toward the Negro. By way of climax, however, word was passed down the line that " Rome hath spoken ". The eye of the Holy Father, Pope Pius XI, rightly called the Pope of the Missions, penetrated to the very heart of the American caste system. With the wisdom of his office he realized the difficulties of the problem and the delicacy of the situation. No blast, no publicity, no whirring attended the setting in motion of well-oiled machinery; but the effect was instantaneous. Let those who heard the voice tell what Rome hath said.

An Associated Press dispatch, dated Vatican City, 27 October, 1934, reported His Excellency the Most Rev. Emmet Walsh, Bishop of Charleston, N. Car., as having said after his visit with the Pope, " The Holy Father was particularly interested in mission work in our diocese among colored people."

At the rededication of St. Joseph's Church for Negroes, in Wilmington, Delaware, last year, His Excellency the Most Rev. Edmund Fitzmaurice told the congregation that " on his recent visit to the Holy Father in Rome the greater part of his audience with the Pope was taken up in discussing the condition of the

Negroes in the diocese. As a token of the Holy Father's regard for the Negroes in the diocese of Wilmington the Bishop said that the Pope had empowered and instructed him to grant them the Apostolic Blessing." [1]

Not so long ago, His Excellency the Most Rev. Andrew Brennan, Bishop of Richmond, stated that, on the occasion of his last *ad limina* visit, three-quarters of the hour he had spent with the Holy Father were consumed in discussing the Negro situation in the diocese.

When His Excellency the Most Rev. Amleto G. Cicognani, Apostolic Delegate to the United States, made his first visit to St. Joseph's Seminary, Washington, D. C., on the feast of St. Joseph, 1934, he addressed the future Josephites and was quoted in *The Colored Harvest* as having said, " The work you are doing is a work very precious to the Holy Father in Rome, who on every occasion manifests a keen interest in the problems of the American Negro."

How many other authorities might be quoted is not known. The foregoing were public statements, and suffice to indicate a papal interest which must necessarily be contagious. At any rate, during the past few years more than ever before has been written about the Negro, and that from highly respected, if at times unexpected, sources. If to the written word be added the spoken word, it would certainly seem to be true that whether we hate the Negro or whether we love the Negro, no longer may we ignore him.

It is ardently to be desired that this vivification of interest in the home missions will not mean the loss of one iota of interest in foreign missions. Catholic charity and sacerdotal zeal must be as catholic as Christ Himself, and any advantage gained in one section of the mission field at the expense of another cannot possibly carry with it the blessing of the God of all. There must be one Christ, one faith, one charity for all souls regardless of race, color or clime.

II.

The Negro is on the verge of being discovered by many of the American clergy; in fact, some priests outside of the South have had him forced upon their vision by what might be called

[1] *The Colored Harvest.*

" an act of God "—migratory movements within the past two decades. The reaction, generally speaking, has been threefold. There are pastors who recognize in the turn of events a God-given opportunity to reap a plenteous harvest of souls. These have expanded their energies in behalf of souls and are being rewarded by seeing their efforts blessed by God. Others, while feeling the pinch of dwindling collections, are seemingly unaware of the changing situation in their parishes, and, although not antagonistic to the Negroes who surround them, are not inclined to do much for them. Some pastors, on the other hand, seeing their former white parishioners move to more suburban areas, their vacant houses to be occupied by incoming Negroes, have become resentful against the persons whom they conceive as being responsible for the disintegration of the parish. They live upon memories of crowded churches even while their pews are being emptied.

Long before the dispersion of the Negroes, however, many priests were intensely interested in their evangelization. It is hardly necessary to mention the valiant band of priests, missionary and secular, who have given their all to the Colored Missions. Their story is yet to be written, and when it is it should be penned in letters of gold and with words of grandeur. In the meantime, the right hand of recognition should not forget the left hand of their humility.

Other priests there are who, while assigned by duty to an office which precludes their giving full-time service to the Negroes, nevertheless are second to none in their interest in the salvation of America's colored millions. These are the pastors and curates, mostly in the South, who have always demonstrated in their lives the universality of the priestly mission by ministering to all souls within their jurisdiction without regard to skin pigmentation. Notwithstanding social customs which make their position particularly difficult, they demonstrate the possibility of a Catholic priest being catholic. Their number is greater than may be realized, but the measure of their worth, fortunately, is not the measure of their recognition.

Finally, there is a large group of priests, outside the South, who, while far removed from the scene of missionary labors for the Negroes, withal are impelled by deepest sympathy and most thoughtful zeal to coöperate in the great work by financial

contributions, helpful suggestions, and constant encouragement. They find it easier and more helpful to write a check for the missions than to write a paean of praise for the missioners. One day these priests behind the lines who are supplying ammunition to the priests on the line will be gold-starred. For the present, forgetfulness should not be the reward of namelessness.

Any appeal for greater Catholic interest in the work of the Colored Missions which would give the impression that all priests have been renegade to their commission to teach all nations would be neither just nor true. Many a colored mission church, school, and institution owes its origin and maintenance in large part to interested and generous priests. At the same time, it must be acknowledged as true that some priests are harmful to the cause of Christ among the colored. These are they who from preconceived notions, an experience or two with Negroes, or a visit or short residence in the South, presume to express their partial views with a finality not justified by facts.

First, there is the priest who has no esteem at all for the Negro. In spite of his priestly character as representative of an all-loving Christ who shed His blood without respect to race, such a priest has a dislike for the Negro. The wounds inflicted upon the Mystical Body of Christ by such representatives of the Church are innumerable and deep. Not a few Negroes have been deterred from embracing the faith, or have been weakened in the practice of their faith, by contact with priests who implicitly at least confine the channels of grace to the souls of more favored races. In this class belong some pastors of so-called white parishes which are turning colored, who, instead of stirring up the grace that is in them by the imposition of hands, let animosity dwell in their hearts.

The largest group of priests are simply indifferent to the welfare of the Negroes. While ready to concede that something must be done for them, they are not inclined to take an active part in the doing. Others, in theory admitting the application of Catholic principles to the Negro, are obsessed with the notion that "he must be kept in his place". Where is the place of the Negro in the Catholic Church when kneeling in the presence of the Eucharistic Christ? Certainly Christ does not rebuff him; and by the same token it is difficult to see why any of His ministers and representatives should. The parable of the

pharisee and the publican who went up to the Temple to pray is applicable to some churches, as also the story of the good Samaritan who did what even a priest of the Old Law would not do.

There is also a class of priests who, while interested after a fashion, cling to certain preconceived notions which are detrimental to the full application of Catholic principles to the Negro, e. g., a priest who had labored among the Negroes of the Islands for several years, yet held that the color of the skin was " an essential accidental," or the commentator on Canon Law in a clerical periodical who decided a question involving Negroes on the principle that prejudice against the Negroes is " natural and instinctive ". The fact that this group actually is kindly disposed toward the Negro seems to argue that its attitudes are children of ignorance rather than of prejudice.

Priests should judge the Negro by his character, not by his color. In the past an excuse was that the Negro was not ready for the Church; to-day the trouble is that so many priests are not ready for the Negro. It is strange that priests who ordinarily put much stress upon spiritual values should be so blind to the vast reservoir of spiritual energy represented by millions of un-churched Negroes. This disposition on the part of some priests to begrudge religious succor to Negroes has led many to the conclusion that there is no difference between the Church on the Rock and the churches on the rocks. Psychologically, of course, a disposition to belittle the Negro is explainable. It is easier to justify continued neglect when the person sinned against is pictured as unworthy. In this respect American Catholicism is too American—in its effort to meet conditions of living it is sacrificing principles of life.

The priest who grasps the significance of the Mystical Body of Christ must see in the Negro a member of that same Mystical Body of which he himself is a member and Christ the Head—" Whatsoever you do to the least of these little ones you do to me." As Father Daniel Lord wrote somewhere,

> I can see it [this doctrine of the Mystical Body of Christ] exploding with the flash of whip lightning and the rumble of terrifying thunder over men in the throes of class hatred or race prejudice. How can a white man look with dislike upon one who is black, how can the white

race disdain the yellow, how can the capitalist and laborer feel themselves torn into warring camps when they know they are blood brothers, redeemed by the same Precious Blood of the Saviour?

So far as the Negro is concerned, some priests treat this doctrine of the Mystical Body of Christ as an academic theory to be preached as an ideal, but impossible of realization in our everyday world. They remind one of Dickens' picture of Mrs. Jelleby sitting in the midst of domestic chaos writing letters about plans for the redemption of Africa while Joe, the London street arab, sits on the doorsteps of the Society for the Propagation of the Gospel in Foreign Parts, ragged and homeless, and munching a crust of bread. Joel Chandler Harris gives us a story of a church ladies' sewing circle making clothing for poor little Greek children while a group of ragged colored children romp in their backyard. The implications are obvious: "The Greeks are at your door!"

III.

It is not surprising, albeit at times shocking, to find one school of clerical opinion opposed or indifferent to the Negro; but it is surprising, it must be confessed, that so many of the champions of the Negro's cause should have consecrated their talents to emphasizing what the Church has *not* done for the Negro. In a laudable desire to arouse interest in the cause, novices are apt to rush in where even an angel might well tread warily. There is observable a real tendency to lean backward in pleading a cause which needs no exaggeration to be effective. While it is devoutly to be prayed for that the present agitation in behalf of a more Catholic interest in America's 12,000,000 Negroes will develop a more Catholic action toward these potential children of the Church, it is more devoutly to be prayed for that there will be more adjutators than agitators.

In the first place, the attitude too often assumed by some who have recently taken up the cudgels of warfare for the Negro is purely negative—a too ready disposition to blame. The delicacy of the situation is not that what is said is not true—often the tale is too tragically true; but danger lies in that what is said is said in the wrong manner, to the wrong people, by the wrong people, or with wrong emphasis on isolated facts.

A correct thought may be incorrectly stated. There is a vast difference, for instance, between saying that " The Church did nothing to abolish slavery in this country," and that " The Church was not in a position to do much to abolish slavery in this country." Both statements are true, but the thoughts conveyed are vastly different; the former leaving the Church open to serious accusation and blame, while the latter indicates that there may have been extenuating circumstances which made it quite impossible for the Catholic Church to do much directly toward abolishing the evil of slavery.

Furthermore, one will state one's case quite differently as one addresses oneself to a white or to a colored audience. There is merit in hitting straight from the shoulder when addressing white audiences, for white people are they who are sinning against the Negro, and they alone are in a position to remedy matters. What is difficult to understand is why so many who address themselves to colored audiences must emphasize the obvious by stressing the evils in the Church of which Negroes are the victims, and earn their spurs by mauling the Bride of Christ before the very people whom missioners are trying to impress with the beauty of the Bride of Christ.

Quite apart from the possibility that much of this negative, condemnatory attitude might be a sublimation of a sense of personal duty neglected, there are the inevitable limitations of the mind and of experience to be taken into consideration. These limitations may make a very worthy person the wrong person to speak with authority on a subject concerning which, as a matter of fact, he knows very little. It is a recurrence of the old danger that a qualified person who may rightly claim authority in one field will unconsciously slip into an assumption of authority in a foreign field. As regards the Negro it is perfectly true that he has been the victim of supine neglect and outright injustice. This is the vague, general impression which the mind gets when it first confronts the problem. Conseqently, it might be expected that much of the ink used will be the black ink of blame and many of the words used will be the wild words of wormwood.

But why should they who know so little of the extenuating circumstances of the past and the crippling conditions of the present (circumstances and conditions over which the Church

had or has little control) be so ready to admit Catholic culpability in sweeping condemnations? May not there be palliating explanations, if not excuses, for certain seemingly historical sins? And may not there have been more effort in the past and a more pretentious program in the present than is generally known? Furthermore, the disabilities from which the Negroes suffer are not peculiarly Catholic, but rather national, social disabilities. Catholics are guilty of sins against the Negroes not so much because of their Catholicism as because of their Americanism. While Catholics may incur a greater culpability because their religion teaches them better, is it altogether fair to blame them as Catholics rather than as Americans living in a contaminating *milieu* of prejudice which is Protestant in its inception and growth?

Again, wrong emphasis may be placed upon isolated facts. It is far more important, for instance, to emphasize what is to be done about the disease than to emphasize blame for piccayune symptoms. It is incontrovertible that some individual Catholics indulge in scandalous discriminations, but it is just as incontrovertible that such individuals do not fairly represent *the* Catholic attitude, much less the Church's position. There is a tremendous danger that a fault-finding attitude will be seized upon as an indication that the Catholic Church is no truer than any other Church: "By their fruits ye shall know them." Even if the Church were blameworthy, a public confession of sins may be the occasion of scandal to those who do not understand the exaggerations of humility—or of ignorance.

No one more than they who are working on the Colored Missions knows the stimulation which comes from a vision of an awakened Catholic conscience; yet they cannot help but pray that the eyes of their colored Catholics will not be scandalized by the white glare of Catholic remorse. The gentle rain of gratitude for what the Church has done under difficulties which it did not create, and the warm sun of hope for the future, would be much more beneficial for the flowers of Negro faith which frequently are still damp with the dew of Baptism.

There is a certain art in helping a cause. The priests and nuns who are giving their lives to the promotion of inter-racial good will and are silently, but none the less effectively, undermining the walls of prejudice are everlastingly embarrassed by

a literary and oratorical backwash which too often turns good Negro Catholics into bad Negro critics. An over-emphasizing to the Negro of what has not been done for him by the Church tends to metamorphose him from a simple Catholic into simply a critic. Because he is not given a sympathetic grasp of the difficulties which confront the Church, he often confuses the teachings of the Church with the beliefs of some non-Catholic Catholics and is unable to distinguish between Catholic practices and the practices of some Catholics. In the midst of such confusion of thought it is easy to blame Catholic faith for un-Catholic practices. Consequently, from protesting Catholics some Negroes become Catholic Protestants.

Many a prospective convert too has been shooed away from the Church by the impression that the Catholic Church does not give a hoot for his heart or a sigh for his soul. They have heard the Church accused of indifference by those who fail to distinguish between the mother and her children, between the Church and its members, between what the Church teaches and what some church-goers do. Yet this distinction between the Catholic Church and some Catholics is most important to bear in mind. At any rate, if the Bride of Christ must be painted it were better to do it with a blush that with a brush. Save the pyrotechnics for white audiences and let them be set off by experts.

Every voice raised in behalf of the Negro is certainly welcomed by those who for too long have been crying in the wilderness of American prejudice. But protest is not enough. While it is perfectly safe, and probably popular, for any prominent priest to tell what the Church has not done for the Negro (and there is something to be said on that subject), at the same time the suspicion will not down that much of this castigation is due to an absence of positive information as to what the Church actually has done and is doing. It is an old saying that the pastor who scolds his congregation on Sunday morning is the priest who neglects to prepare his Sunday morning sermon.

IV.

A misunderstanding which might logically arise from a picturization of millions of Negroes clamoring at the doors of the Catholic Church for entrance is this: if the Negro is so "naturally religious" and so easy to convert, (a favorite dictum of

many who are not thoroughly conversant with the subject), then the priests and the sisters on the Colored Missions must be laggard in their calling and squandering the funds appropriated for their work, particularly if after all these years they are able to report less than 250,000 Negro Catholics.

It is a fact that many of the Negro masses who practise some kind of religion are excitable and given to emotional outbursts, as witness the many store-front churches and the innumerable brands of shouting religion. But there is a vast difference between such excrescences of the religious instinct in man and real religion, particularly of the more doctrinal and moral kind, as Catholicism. It is, moreover, difficult to see any justification for the assertion that the Negro is " naturally religious " when more than half the race has no religious affiliation whatsoever, much less practises the precepts of a respectable religion.

It is also a fact that the proportionate percentage of Negro converts is vastly greater than the number of converts among the white people of the country. But to say that the Negro is easy to convert is to state the case too simply. Why priests working among the colored are expected as a matter of routine annually to turn in a number of converts out of all proportion to the means at their command, the smallness of their numbers, and the difficulties of the work, is beyond comprehension. This is particularly true if thought be given to the relatively small number of converts made in the average white parish, well organized, and with a plenteous supply of cash and priests laboring in a locality not anti-Catholic. That, as a matter of fact, the missioners do make so many converts among the Negroes is all to their credit; but that it should be looked for under penalty of being adjudged a failure is ludicrous. The fact of the matter is that Negro converts are no easier to make them any other kind. Missioners are, generally speaking, more convert-minded and work harder for converts than do other priests, but converts anywhere are made only after many a bead of sacerdotal sweat has been changed into a rosary of effort.

Much is heard too about the " poor Negroes," in the sense of their being benighted creatures. In many an instance the work of the missioner would be simplified if the Negroes of this age were " poor." But it should not be forgotten that they are being educated to a surprising degree, a fact which, within the past decade or two, has changed the whole mission approach.

Many Negroes of to-day have pretentions to sophistication just like the rest of people, they are receiving essentially the same education, study the same text books and follow the same curricula as white students, whence spring the same aspirations, the same prejudices, and the same reactions as might be expected from white pupils. Not at all immune to the prejudices of their non-Catholic neighbors, neither are they at all so sure about the necessity of being apologetic for the color of their skin, much less being disposed to take a back seat in a Catholic church because of it. It is certain too that they resent being referred to as " poor Negroes."

Theoretically the situation is quite clear: " By this shall all men know that you are my disciples, if you have love one for another." The crux of the matter lies in the application of this simple formula. The North has always found it more congenial to love the race rather than the individual, while the South has always loved the Negro and hated the Negroes. It would be, consequently, just as deceptive to confine one's views on the Negro to a long range vision from a swivel chair in a Northern skyscraper as it would be for a missioner to limit his notions to the short range horizon viewed from the doorstep of his southern mission.

Theory divorced from fact is too critical; fact separated from ideal becomes sordid. It is much easier to be romantic about the Colored Missions from afar than when pastoring a " Jim Crow " congregation. Stars falling on Alabama may enthrall the soul—from a safe distance; but when one's head is hit by a meteor of prejudice in Alabama, romance fades out of the picture. Ideals must be emphasized and sins must be confessed, but each has its proper relation. God forbid that one fountain pen be allowed to dry up in defence of the Negro, or that even the smallest voice raised in his behalf be silenced, but let not the ink of defence be too black nor the voice of protest be too doleful. There is something to be said on both sides.

For fifty years appeals and periodicals have been sent out over the country, thousands of priests and sisters have lived and died in the Colored Missions, and other thousands of a generous laity have been sacrificing their last dollar that the foundation work for a great superstructure might be well laid. The fact that heretofore much of the colored mission work has been of the prosaic, hard, underground variety does not make it less

deserving of notice. If the Colored Mission program is to-day ready for the rearing of a grand superstructure, it is precisely because of the unrecognized self-sacrifice of the missioners of yesteryear who did the underground pick and shovel work of the missions.

Those who have spent the better part of half a century in watering the colored harvest with their sweat in a day when the friends of the Negro were few and despised, are pleased to see the dawn of a new day when his friends will be many and respected; yet, like the mother whose back is bent from leaning over a washtub, they do not relish being relegated to the kitchen of oblivion by classier champions who weave words in the parlor. It is quite possible that an army crossing a mountain encounters obstacles not noted on the maps studied by spick-and-span officers behind the lines. By the same token, those who are laboring among the Negroes are meeting situations which are not always perceived by well-meaning friends; nay, some of these very obstacles are created by such friends. The workers in the field do not crave pity; they should get a sympathetic understanding.

V.

The Catholic Church in most sections of the South is poor and Catholics are few. Wherefore, the Colored Mission work has had to look elsewhere for the means to sustain it. While in some instances the response has been generous, it is generally true that the means available have been woefully inadequate. As the last report of the Commission for Mission Work Among the Negroes and Indians points out, the average per-capita Catholic contribution toward its annual collection is one cent. The work of the missions is limited by the resources at the command of the missioners. His Excellency the Most Rev. William Hafey, Bishop of Raleigh, once observed:

> Having two hundred converts, two thousand, or twenty thousand a year depends on the number of workers in the field, sisters, as well as priests, and the financial means available for the erection of schools and chapels. That the bulk of the work is to be done in modern up-to-date communities only emphasizes the fact that a five-hundred-dollar chapel served by a priest allowed a dollar a day for his living expenses is going to be about as effective as trying to sink a dreadnought with a pea-shooter.

Obviously the situation has its difficulties. White America must be hit hard enough to awaken it to a sense of its duty toward the Negro; at the same time care must be taken not to knock the Negro into a despair of finding Christ in the Catholic Church. Many Catholics are deserving of blame; but the Church must be preserved from censure. White friends must be won to the cause; but souls must not be lost to the Church. There is much to be confessed as regards the past; yet it is more important to utilize the present and prepare for the future.

Light, not heat, is required. Prodding there must be, and at times irritation is effective; but it must be skilful and purposeful. While publicity and agitation must be employed to effect a change in age-old thought patterns, an unobtrusive piety which searches out the Negro and mingles its prayers with his tears will be more effective than harangues and halberds.

In another day the Church abolished slavery. Her task to-day is to abolish caste. For this purpose it needs abolitionists just as this country needed them a hundred years ago. But because there are many other Catholic interests to be safeguarded, great care must be exercised to guard against the excesses and exaggerations of the pre-Civil War abolitionists. A jejune zeal must not be allowed to work harm to a Church which, like its Founder, can stand before even the American Negroes and say, "Which of you shall convince me of sin?" no matter what individual Catholics may be able to say in defence of defenceless actions. A saintly subtlety will accomplish what a Protestant purge will not. While forcibly reminding Catholics of their duty toward those other sheep, let not the impression be given that for the Negro there is nothing but the carrion of neglect in the valley of Catholicism.

Christ wants America's 12,000,000 Negroes. America's Negroes need Christ. Let the Catholic clergy be the instruments of bringing Christ to the Negroes and the Negroes will more easily be led to Christ. This can be accomplished by each priest who comes in contact with Negroes demonstrating in his kindly attitude that the Catholic Church is not solely a white man's Church. Souls are for sale, but the price is priestliness. The American Negro is America's responsibility and the Catholic clergy's opportunity.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PRIESTS BROADCASTING THE FAITH.

An interesting hour might be spent with The Catholic Directory in one hand and any one of the numerous radio "logs" in the other, counting the American cities which have both broadcasting stations and a sufficient number of priests to present worth-while Catholic programmes regularly from those stations. A little further research would reveal just how much we are making of our opportunities in this field of apologetics. It might be interesting to do, but (like many other research studies) it would simply tell us what we all know: that we are not doing as much as we might.

The purpose of this paper is to outline what has been done in one fairly typical American city, by way of suggesting what might be done in others.

Davenport, Iowa, is a city of some 65,000 people. It is the see-city of the Diocese of Davenport. In it there are seven churches and a small diocesan college, staffed principally by diocesan priests. In the autumn of 1934 the Central Broadcasting Company reëstablished in Davenport its station WOC, operating with 500 watts. As well as contracting with the Columbia System for the Church of the Air broadcast, the Company offered to the Bishop of Davenport, the Davenport Ministerial Association, the (undenominational) People's Church, and the local rabbi, one half-hour each for weekly religious broadcasting. The various groups were given a wide range of hours to choose from and were left entirely free in respect of the content and arrangement of their programmes.

After discussion of the matter at a dinner-meeting of the local parish clergy the Bishop accepted the Company's offer and placed the general direction of the Catholic programme in

the hands of an Executive Committee consisting of the four Monsignori then resident in Davenport, with the Vicar General as chairman. The Executive Committee, after selecting the time (Sunday afternoon at 4.30), deciding on a name (the WOC Catholic Programme), and laying down some general policies, elected one of its own members chairman of a Programme Committee, consisting of himself and five other priests of the city. The Programme Committee at its first meeting chose a vice-chairman, so that under no circumstances would it be without a responsible head, and a secretary, to handle routine details. The set-up articulated thus: the chairman of the Programme Committee acted as a link with the Executive Committee and the Bishop; the secretary served as liaison officer between those in charge of the Programme on the one hand and the broadcasting station, the press, and the public on the other.

The Programme Committee was in full charge of the actual broadcasts. It met three or four times a year to select the speakers and their subjects. The chairman carried out the Committee's directions between meetings, personally or through the secretary. With regard to the subjects, an effort was made to provide throughout the year a number of short courses. For example, the Advent and Lenten series, of a character appropriate to those seasons, were each given by one priest; January was given over to a series on the missionary life of the Church, by a single priest; in February four different priests were invited to contribute to a loosely-connected series on various phases of the Church's work in and for the world. Mere controversy was definitely avoided, the Committee's plan being simply exposition—for the first year at least, largely in terms of Catholic life. No consistent attempt was made to direct the talks exclusively to either Catholics or non-Catholics, though the presence of non-Catholics in the audience was kept in mind.

The principal address each Sunday was limited in length to approximately fifteen minutes. The speakers customarily have their addresses typewritten and read them before the microphone: they could thus easily gauge their time at the average speaking rate of 125 words a minute. It has been found that speeches much over fifteen minutes long pall upon the listeners.

Approximately seven minutes were given to music. One member of the Programme Committee was the professor of music in the diocesan college: he was given full charge of this part of the Programme. He organized for the broadcast a mixed chorus of some twenty of the best voices from the parish and college choirs of the city. With one rehearsal a week, the choristers were able to prepare one number to be sung before the main address and one after. Some repetition was inevitable, of course. For the most part, the numbers chosen were either of the classical polyphony or plain chant; very few English hymns were sung. The idea behind this plan was to give listeners the best of the Church's own music. Praetorius, "Lo, how a rose e'er blooming" was hummed as a theme melody at the beginning and end of each broadcast.

A question period varying in length depending upon the amount of time used by the principal speaker came toward the end of each broadcast, except when the special nature of a particular Programme precluded it. Questions concerning Catholic belief and practice were read by a staff announcer of WOC and prepared answers given by a priest, other than the principal speaker. The priest in charge of this period, generally one of the junior clergy, usually served for about a month. The public was invited to submit questions, all of which went through the secretary's hands before reaching the priest who was to answer them. It was found necessary in the beginning, and occasionally since then, to "prime the pump" with prepared questions as well as answers, but a fair number of actual questions from listeners was received, the majority apparently from Catholics. Listeners were not required to sign their questions. When they were signed, the secretary wrote a personal note of acknowledgment and thanks. The question period enjoyed great popular favor. It gave variety to the Programme; and it proved a useful way of bringing before the microphone a greater number of priests, some of whom appeared later as principal speakers. It was found advisable to limit answers to a hundred words or less whenever possible. Simple, non-technical answers were kept in mind. Rarely a question came which it was felt better not to treat or to refer to the parish priest.

During Lent the question period was temporarily discontinued for the sake of variety and a very brief talk on the Lenten liturgy substituted for it. This was considered advisable because the Lenten course was more definitely devotional than apologetic; in fact, the Lenten broadcasts were deliberately modelled on the customary Lenten evening services and that fact was announced in an effort to draw interested listeners to the churches.

The various features of the Programme were announced by one of WOC's regular staff, except on vary rare occasions when the secretary of the Programme would make an announcement of special importance. It became customary also for the secretary to introduce the Bishop whenever His Excellency spoke. For the ordinary announcements, it was felt that having a trained announcer would assure a more finished performance. His script, however, was always prepared in advance by the secretary.

By arrangement with the station the Programme Committee handled all publicity. Before the first broadcast the secretary sent letters to all the local pastors and chaplains or superiors of institutions, asking them to publicize the Programme in their Sunday announcements. The local press was generous with its space. Each week, several days before Sunday, the secretary sent each of the Davenport papers a press release about the next Programme, written in journalistic style and plainly marked with the date for publication—Thursday for the Catholic weekly, Saturday for the evening and Sunday for the morning secular paper. The diocesan paper, published every Thursday, was always given the first opportunity to publish news about the Programme. It very generously printed in full each discourse the Thursday after its delivery, thus providing a permanent record and bringing the Programme's message to hundreds of readers outside the broadcasting area of WOC. When a new speaker was to go on the air, the press releases were marked with a request to print a cut of the speaker also and this was generally done when the paper had one on file. When a priest from another town was to speak, the local papers there also were supplied with copy. Since the Catholic Programme happened by pure chance to follow that of the Ministerial Association immediately, a journalistic tendency to treat the two as parts of a " union service " was noted, but a courteous letter to the city

editor in question moved hm thereafter to make clear their distinctness.

Relations with the public were not entirely satisfactory, due to the Committee's inability to obtain an accurate index of public opinion about the Programme. Although comments were publicly invited from time to time, very few people wrote in; and those who did were invariably complimentary. When such letters reached the secretary, he replied, thanking the writers for their interest and asking further comment. Valuable criticisms often came by word of mouth from personal friends, but it is difficult to say how representative they were of the public at large. Taking an informal poll at meetings of Catholic societies might be a useful procedure; but that too leaves the non-Catholic listeners untouched.

Nothing could be finer than the treatment received from the management and staff of station WOC. The best announcers were assigned to the Catholic Programme. The studio furnishings were rearranged several times for the convenience of those appearing on it. For example, when some technical difficulties arose interfering with the tonal purity of the music, every expedient was cheerfully tried until a satisfactory result was achieved. The real interest which the Central Broadcasting Company took in the WOC Catholic Programme is perhaps best evidenced by the fact that its president, not a Catholic and a busy executive of other enterprises as well as radio, was present in the announcer's booth nearly every week when the Programme was broadcast. Not a little of the favor shown the Catholic Programme was of course due to the Committee's effort to meet every requirement of the station's standards and do a workmanlike job of broadcasting. The announcer's script, typewritten by the secretary or his volunteer lay assistant, was in the studio director's hands one full day before each broadcast, unless something rose to make this impossible. Everyone going on the air was expected to be in the studio fifteen minutes before time, ready to start the second the monitor-light flashed. Typewritten copies of the speeches and questions were prepared, either by the speakers themselves or the secretary's lay helper, for filing with the station as required by law. A priest representing the Committee was always at hand to assume responsibility in emergencies and to keep the Programme within its

limits so as not to impose upon the station beyond the allotted time. It was thought well for him to have in his pocket notes for an *ex tempore* general talk on Catholic doctrine, in case the principal speaker did not appear—though he was never called upon to substitute, for the speakers without exception were well prepared and on time.

The WOC Catholic Programme set-up was undoubtedly not perfect. As time goes on, it will doubtless be improved. But it did work well—and that with a minimum of labor and expense. There were only two priests who had assignments every week: the secretary and the musical director. An hour or two on Monday for the press releases and a half-hour on Friday for the script, with odd moments between for the correspondence and telephoning that were sometimes necessary, finished the secretary's work, except for his presence in the studio. The musical director had probably not more than four or five hours a week of planning and rehearsing. The choristers sang for the love of it; the secretary's lay helper was amiably ready for the drudgery of typewriting whenever needed — when time pressed or when a speaker was unable to prepare his two copies (for the station's files and the diocesan weekly). The priests of the diocese were more than willing to speak on the Programme, and for the most part coöperated exactly with the Committee's desires. It is undeniable that having a diocesan college in the city is an advantage, but it is not to be thought that the Programme was predominantly a college enterprise: of the nine principal speakers who were heard between Thanksgiving of 1934, and Easter of 1935, only three were from the college faculty; and those three professors gave only seven of the twenty-one discourses delivered in that time. The only expenses have been for paper and stamps—and any priest can find those around his house.

The point of all this is the ease with which the thing can be done. In its willingness to lend its facilities, the Central Broadcasting Company is probably typical of many companies and stations. There is a little lesson, perhaps, in the fact that a rival station near Davenport made advances for another Catholic broadcast soon after the WOC Programme went on the air. There are in countless other American cities other radio stations, each with its own local following; and there are

willing and able priests, singers, and lay coöperators there also. The materials are at hand: they need only to be brought together. It may be that this dry account of how one group went about it may suggest ways and means to others.

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CHANGING THE CONSTITUTION.

Enough advance warning has been given to enable even an amateur observer of politics to predict without rashness that "Save the Constitution" will soon take its place with "The Full Dinner-pail" and "He kept us out of war" as campaign shibboleths. A recent article in a Catholic magazine [1] of deservedly wide popular appeal recalls that American Catholics have much at stake in this issue and should be interested and alert to strive only for changes which are consonant with "genuine American principles". Unfortunately, Catholic writers and patriotic speakers seem to limit their discussions of this "stake" to recitals of the glories of the Carrolls, Barrys, and "Catholic France" in supplying arms and money to the Revolutionists. These tremendous services, it is true, ought never to be forgotten. Too often, however, they have been magnified at the expense of the more important fact that Catholic philosophy justified the colonists in their revolt, and that an understanding of it was and is essential to the fundamental ideals of American constitutional government. An examination of some fundamentals may be of service in the problem of considering changes in the Constitution.

To face this matter intelligently it is imperative that the precise and exact meaning of a constitution be thoroughly and definitely perceived. "The principles, rules, forms, and usages which determine the structure of a government and define its powers are known as a constitution." [2] A constitution, as distinguished from a statute or judicial precedent, is the *organic law* of a nation, the body of provisions which determines the

[1] Joseph Gurn, "The Catholic Stake in the Constitutional Crisis", *The Sign*, October, 1935, Vol. 15, p. 136.

[2] Ogg and Ray, *Introduction to American Government* (N. Y., 1925), p. 28.

form, allots the powers and fixes the limitations of the governing machinery which it sets up. "That these limits may not be mistaken or forgotten", Chief Justice Marshall said of our own Constitution, "the constitution is written".[3] But a written document is not of the essence of a constitutional government. The "constitution" may consist of a series of customs and laws, the product of slow growth, as is the British constitution;[4] it may be composed of a grant from the ruling prince, as was the Prussian constitution of 1850; or it may be the deliberate act of a sovereign people as the Constitution of the United States expressly purports to be.[5] Elementary though this is, it seems to need emphasizing in these days: whether the form of political organization of a nation be monarchy, aristocracy, or democracy; whether it provide a complicated bicameral system of government with elaborate divisions of power and jursdiction, or whether it entrust the entire executive, legislative and judicial functions in the hands of a single individual—if there be not a state of anarchy—a constitutional form of government exists. There is, therefore, nothing magic, nothing holy about a constitution as such. It is the principles behind the constitution which really count.

The existing division into state and national governments is far more the result of experience than of logic. Established as commercial ventures, exploited by English monopolies, and left almost entirely to their own resources by the mother country, from the very beginning, the colonies were familiar with the problems of government and enjoyed *in practice* almost complete self-government in matters affecting internal and purely local affairs. There was parliamentary action only in such legislation as concerned international or intercolonial commerce, money, and national defence. Not until Britain threatened and attempted to cut down that local control did the colonies begin to analyze and discuss the nature of their relationship to the empire. They argued then that they were part of a great commonwealth, united by allegiance to a common sovereign, subject to legislation from that central au-

[3] In *Marbury vs. Madison*, 1 Cranch, 137.

[4] Cf. Taswell-Langmead, *English Constitutional History* (8th Ed., Boston, 1919).

[5] Ogg and Ray, *op. cit.*, Ch. III. Cf. Willoughby and Rogers, *An Introduction to the Problem of Government* (N. Y., 1924).

thority only in matters affecting the general commonwealth, but entitled to organize and direct their own internal affairs. Some two hundred years of concrete practice supported their argument.[6]

It is especially worthy of note that the American Revolution was not to destroy existing institutions but to conserve those rights which the colonists asserted and insisted were fundamental. It is not surprising, therefore, that during the sessions of the Constitutional Convention, which were conducted in strictest secrecy, rumors should spread and be given credence that the Convention proposed to invite a younger son of the King to come to Philadelphia and accept the throne.[7] Neither is it surprising that when such a step was not found necessary, great care should have been taken to distinguish minutely the respective spheres of state and federal jurisdiction. This is a matter of the mechanics of government, not intimately bound up with basic principles. If, as seems highly probable, an extension of federal authority be suggested in the near future, the only weight which may properly be attached to the present division is that which can be shown from its record. A departure from this feature of the Constitution involves no violation of fundamental ideals whatsoever.[8]

It is well known that to the attacks of heretics on particular points of Catholic dogma students owe a great many clarifying definitions and explanations. This is true, likewise, in the field of political thought. *Cujus regio ejus religio*, and the theory of the "divine right of kings" were axiomatic in the ideology of the sixteenth century "reformer". "By the teaching of the Reformers, the dignity of rulers and magistrates was put on the most explicit assertion of God's sanction. . . . The most conspicuous result of the Reformers' teaching, however, was the

[6] A. C. McLaughlin, *Constitutional History of the United States* (N. Y., 1935). The first eight chapters of this work, the best study in this field yet to appear, are particularly pertinent.

[7] There is reason to believe that Prince Henry of Prussia was actually approached on the subject: Max Farrand, *The Fathers of the Constitution* (Yale, Chronicles of America Series), p. 134.

[8] Surely this was the attitude of the Fathers themselves toward their "Great Compromise". None of them seems to have regarded the finished product as more than a temporary expedient: A. C. McLaughlin, *The Confederation and the Constitution* (American Nation Series), has a critical chapter on the bibliography concerning this point.

exalted conception of excellence bestowed by God upon the elect —upon those whom he had chosen from all eternity to be his saints. This conception promoted diametrically opposite tendencies in Lutheran and in Calvinistic lands. In the former, which were mostly monarchic, it confirmed the practice of passive submission, by the emphasis which it laid on the ineffable bliss of salvation as compared with any superiority in the gross conditions of material life. In the latter, where aristocratic institutions commonly prevailed, the effect of the conception was to justify the utmost extension of political authority, on the ground that the divine inspiration of the elect gave absolute validity to any species of activity which they might direct. *Thus in monarchic lands the tendency of the Reform was to enhance the hold of the monarchic principle and in aristocratic governments to confirm the principle of aristocracy. In both the effect was to strengthen absolutism in the political sovereign.*" [9] Against this state absolutism the ablest minds of the Church directed their efforts, anxious, as always, to refute error, to teach, defend and propagate truth.

A summary review of Catholic philosophy on this point may be excused—though it will unquestionably seem to some to be simply stating the obvious—since an understanding and appreciation of it is so sorely needed. There is a God, the Master and Ruler of the Universe, the First Cause and Final End of man. It is at this point that the beginning must be made. In creating man, in giving Himself to man as his destiny, God endowed His creature with certain *inherent* rights, as natural to man as flesh and bones. These rights come from God. This is the Natural Law. For the preservation of those rights, adjusting conflicts between individuals, providing sanctions, and so forth, some form of temporal social organism is necessary. This organization is the state. It exists for man. The state is "natural" to man, is itself a part of and subject to the Natural Law. But no particular form of government is devised by Almighty God. This is a matter for man to decide for himself—that is to say, sovereignty rests ultimately in the people. St. Robert Cardinal Bellarmine, the defender *par excellence* of Catholic doctrine on this point, in his controversy with James II brought this out

[9] W. A. Dunning, *A History of Political Theories* (N. Y., 1921), Vol. II, p. 36. Italics mine.

nicely. After explaining the divine institution of the Church, he writes: " The Civil State, on the other hand, took its origin from human agreement; its purpose is temporal peace; its laws are the creation of human reason, and vary according to circumstances; its rites and ceremonies are the result of custom, or of the ruler's will." [10] Long implicitly contained in Catholic treatment of political questions,[11] this fundamental analysis became more widely understood in the bitter debates which the Protestant kings and their defenders occasioned.

Through Father Parsons' *Conference about the next succession to the Crown of England*, which is called " the first defence of the rights of the people written in the English language ",[12] and through Hobbes as well as Milton, both of whom drew heavily on Parsons and the Jesuit political writers generally, these doctrines became well known to the thinking people of England. Through Hooker, the favorite of subsequent English political writers, English theorists met St. Thomas, Alexander of Hales, Cajetan, St. Bonaventure, and other Schoolmen, for their workers are frequently cited in his *Ecclesiastical Polity*. Against Catholic doctrine—" papistical tenets "—Sir Robert Filmer directed his famous *Patriarcha, or the Natural Power of Kings* wherein he undertook to refute Cardinal Bellarmine. Locke, the patron saint of the colonial philosopher, published the first of his *Two Treatises on Government* in answer to Filmer, and Locke's acknowledged master is " the judicious Hooker ".

[10] James Broderick, S.J., *The Life and Work of Blessed Robert Francis Cardinal Bellarmine, S.J.* (London, 1928), Vol. II, p. 136. Chapters XXII to XXV of this excellent biography are well worth reading in this connexion.

[11] The Scholastics, of course, did not separate political science as a separate field of inquiry, but St. Thomas's treatment of law in *Prima Secunda* and of right and justice in *Secunda Secundae* constitutes a clear exposition of this philosophy: Grabman-Zybura, *Introduction to the Theological Summa of St. Thomas* (Herder, 1930). On this, see Maurice de Wulf, *Philosophy and Civilization in the Middle Ages* (Princeton, 1922), particularly Chapter XI, " The Theory of the State ", where it is pointed out that the doctrines of sovereignty of the people, universal suffrage, right to hold office, and representative government were explained and defended before 1250—two hundred years before the discovery of America. M. F. X. Millar, S.J., has a very valuable essay on " Scholasticism and American Political Philosophy " in Zybura, *Present Day Thinkers and the New Scholasticism* (Herder, 1927), p. 301, and another, " Scholasticism and American Political Theory " in *Thought* (1926), Vol. I, p. 112. See also Ryan and Millar, *The State and the Church* (N. Y., 1922); see also Leibel, J. F., *Readings in Ethics* (Loyola University Press, 1926), Sec. VIII; Lilly, W. S., *First Principles in Politics* (London, 1899).

[12] S. J. McNamara, *American Democracy and Catholic Doctrine* (Int. Cath. Truth Society Publication), p. 75. Very helpful.

Sydney, second only to Locke in colonial influence, in his *Discourses on Government*, likewise attacked the *Patriarcha*, acknowledging his indebtedness and adherence to the fundamental points made by St. Robert and other Catholic defenders of true liberty and sound government. How thoroughly these Catholic principles were absorbed by the colonists has frequently been observed by non-Catholic students.[13] Without becoming involved in the question as to whether there was a conscious adopton of Catholic principles, the fact remains that, to the Continental Congress the whole Catholic doctrine of political philosophy was "self-evident", as appears from the preamble to the Declaration of Independence, as fine a summary of Catholic political theory as one could wish.[14]

It is to give effect to these principles that the Constitution exists. Before partisan bias dims, distorts and confuses the real issue, it might be well to make perfectly plain: (1) that the basic principles of the ultimate sovereignty of the people and the dignity and inherent rights of man are sound, that the state exists to put these principles into practice, that herein is the sum and substance of "genuine Americanism"; (2) that any proposed change in the present mechanism of government must demonstrate that it will sustain, preserve and protect these rights *better* than the present system, for otherwise there is no purpose in changing; (3) that if, as, and when such proof is convincing, there is nothing sacrosanct about the Constitution itself, as such, to prevent, impede or delay a wise improvement in the mechanism of government.

It must be remembered not only that the Constitution of the United States was drafted by men thoroughly informed as to the true function and origin of government, but also that it has stood the severe test of time. In nearly a century and a half, it has proved itself sufficiently flexible to adapt the governmental institutions so as to meet rapidly changing conditions that only twenty-one formal amendments have been made,—

[13] C. E. Merriam, *A History of American Political Theories* (N. Y., 1926). J. L. Bennett, *The Essential American Tradition* (N. Y., 1925) contains an interesting anthology of quotations from the Fathers. See also A. C. McLaughlin, *op. cit., supra*, note 6, especially Chapter X, "The Philosophy of the Revolution".

[14] Those interested will find a helpful article in Gaillard Hunt's "The Virginia Declaration of Rights and Cardinal Bellarmine", *American Catholic Historical Review* (October, 1917), Vol. III, p. 276.

the first ten almost part of the venerable document, and one made necessary in order to repeal a previous hasty change. It would be impossible either to over-estimate the reverence and respect to which it is entitled by thinking Americans familiar with its authorship and its record or to over-emphasize the tremendous rôle it has played in the great drama of American development. Great care and caution ought to attend even those changes which are apparently trivial and the party suggesting a change should be put on notice that the whole burden of proof rests with the proponent, that every presumption is and ought to be in favor of the Constitution. If this is kept firmly in mind, one can see how, without the slightest inconsistency, it might logically be argued that an extension of federal powers in the field of economics or social legislation is desirable and in the same breath, by the same person, be argued that enlarged federal powers in the field of education is not. The point is that any change in the present constitutional arrangement ought to stand or fall on the merits of the case which is made for it.

Whether the state can best reach a perfect functioning by leaving the individual as free as is consistent with domestic peace, or whether it best protects natural rights when it guides, directs and encourages man, is the old debate of the Jeffersonian and Hamiltonian schools. Back of both those schools, however, was a keen conception of the basic principles involved. Both understood and subscribed to the philosophy which fixed the end of the state as the welfare of the individual. They differed only in their ideas as to how that end might best be attained. To-day, it may well be doubted whether changes in the machinery of government will be of the slightest value. Under the present system of organization—not so many years ago—an attempt to reverse the process and make the state an end in itself by taking from parents their God-given right to direct the education of their children was happily frustrated. In language reminiscent of the Fathers, steeped in " genuine Americanism ", the Supreme Court spoke of " the fundamental theory of liberty " and upheld rights which the state had not created and could not destroy.[15] But that very same court also frustrated

[15] *Pierce, Gov. of Oregon vs. Society of Sisters of the Holy Name of Jesus and Mary*, 268 U. S. 510. See also Monsignor Ryan's " The Significance of the Oregon School Law Case ", *Catholic Educational Review*, Vol. XXIII, p. 585.

an effort of Congress to give economic freedom (obviously closely tied up to the right to life itself) when it voided minimum wage legislation.[16] Indeed, on the whole, it may at least be questioned whether a general trend toward property rights and away from individual natural rights is not discernible.[17] It is surely significant that a tribunal which could see very clearly the right of an individual to educate his children saw nothing inconsistent in thereafter sustaining sterilization laws affecting not the family but the very person of the individual.[18] Is the significant distinction to be found in this—the latter case involved no " taking of property "?

For many years " political science " texts[19] and " required readings " have been at pains to explain that " the Theory of Natural Rights is an exploded theory no longer believed in by any scholar of note ",[20] apologizing for mentioning such an outmoded ideology in the company of the modern intelligenzia.[21] From the ranks of men trained to look sneeringly upon Natural Rights as antiquated, the product of an obsolete superstition, American law schools and colleges are sending the judges and politicians who are to interpret and put into practice whatever mechanism of government may be devised. No change of constitution can automatically create the much-longed-for " government of laws and not of men ". The most perfect machinery needs some human operators.

[16] *Adkins vs. Children's Hospital*, 261 U. S. 525. Cases such as *Hammer vs. Dagenhart*, 247 U. S. 251, and *Bailey vs. Drexel Furniture Co.*, 259 U. S. 20, in which federal child labor laws were held unconstitutional, are not included. These cases turn on the question of a lack of jurisdiction in the federal congress to legislate in this field.

[17] For an interesting illustration of this " tendency ", see *Truax vs. Corrigan*, 257 U. S. 312, where a divided Court held the labor injunction an essential to " due process of law " for the employer. The dissenting opinions are masterpieces.

[18] *Buck vs. Bell*, 274 U. S. 200.

[19] See for instance, R. G. Gettell, *Introduction to Political Science* (N. Y., 1910), the most popular college text in this field and widely adopted even in Catholic institutions. Yet he lays it down as basic, " No law or rights existed before the state arose " (p. 87), and specifically says the whole theory of Natural Rights " is fallacious " (p. 86).

[20] G. L. Scherger, *The Evolution of Modern Liberty* (N. Y., 1904), p. 11.

[21] James Ritchie, *Natural Rights*, p. 3: " the theory is still, in a sense, alive or at least capable of mischief ". For the general attitude of current teachers, see C. A. Beard, *The Economic Basis of Politics* (N. Y., 1922); and especially Merriam, Barnes and others, *A History of Political Theories in Recent Times* (N. Y., 1924); see also, Spahr, M., *Readings in Recent Political Philosophy* (N. Y., 1935). For that matter, a glance at the civics text in use in the local school will probably reveal a clear departure from the old idea of Natural Rights and state for man, substituting in its place something closely akin to state absolutism albeit in disguise.

No longer, then, can it be safely assumed that these fundamentals are truisms. To many they are of historical value only, having no present validity whatsoever. Would it be impertinent, under the circumstances, to suggest that occasionally, in the midst of patriotic demonstrations of the services rendered by Catholic arms and Catholic money during the Revolution, a few moments be spared to defend and, for that matter, to teach something of the principles for which they fought and spent?

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SOME REFLEXIONS ON THE SACRAMENT OF EXTREME UNCTION.

In a comparatively short time the chaplain of a hospital gains considerable experience in the administration of the Last Sacraments. Especially is this true of chaplains in large hospitals that serve a Catholic community. In these institutions the chaplain may administer Extreme Unction as often as five or six times a day. In the aggregate he will administer that sacrament many times oftener than the average pastor.

In the hospital, where the sciences and the nursing profession concentrate their best efforts, there is a congregation of the sick and the dying. The hospital is a battle-ground, where science challenges death and illness.

Every day priests see the faith and the confidence that Catholics have in Extreme Unction. The mercy of Jesus comes to the dying by this sacrament. When a patient is sick unto death, speechless and prayerless, Extreme Unction is administered hopefully; and even when conditionally given, with the grim reaper standing by, scythe poised, and with every faculty of the recipient deadened and the waywardness of his life not forgotten, even then Extreme Unction is administered hopefully. What an appeal this is to the mercy of Jesus!

Despite this blessed Catholic confidence, however, in the efficacy of Extreme Unction, and despite the fact that we have the right to petition the Divine Mercy in the face of the most helpless situation imaginable, a word of caution may not be out

of order. The confidence of the laity in the sacrament must be guided by intelligence. That is to say that they should be cautioned against harboring the conviction that there is magic in the sacrament. That is the extreme viewpoint, and it is harmful. We live in an age of extremes, and so far and wide has this spirit spread that many people are forgetting the warning contained in that old proverb: " As you live, so shall you die." It will never do to let the faithful grow sluggish in the practice of our holy religion, and to drive away all fear of damnation by simply relying on Extreme Unction to take care of everything in the last extremity. That is indeed presumption.

We ought never to say anything in sermons that will weaken the beautiful faith and confidence which the laity have in Extreme Unction. But we should take pains to restrain the faithful from going too far, deter them from forming mistaken views. We can help in various ways. One way is to discourage dramatizing sick-calls. Who has not heard Catholics tell, with breathless excitement, of how they saw a priest hurry like the wind in answer to a sick-call; how, despite a bad night, he drove like a hurricane to the home, where he arrived " just in the nick of time ". The dying person may have been a careless Catholic. But, even so, the priest got to him just in time.

Dramatizing sick-calls may lead Catholics to imagine that a dying man's eternity depends chiefly upon the speed with which the priest, carrying the holy oils, reaches his bedside. What about the chances of those who died before the age of automobiles and good roads? Will one say that dying in those days was a much more hazardous matter simply because the speed with which a priest could answer a sick-call was by comparison a snail's pace?

Sick-calls in the hospital may be dramatized, too. There is excitement, anxiety lest the chaplain cannot be reached in time; but he does answer the call after what seemed like an hour of waiting; he rushes into the chapel, disturbs the nuns at prayer, makes haste at the tabernacle, then hurries through the corridors, surplice and stole flying, Sisters and nurses and visitors making way for him,—his dramatic entrance into the sick-room just as the patient is breathing his last.

It is better to minimize the need of all haste and hurry. It is far better to point out the terrible risks involved where the eternal welfare of a dying person depends so much upon the speed with which a priest can be brought to his bedside. It is better to discard the dramatic altogether and explain to our people that, though the Last Sacraments are a great joy and help, they are not absolutely necessary for salvation; that salvation depends mostly upon how we live; that the hurried anointing of an unconscious person is not nearly as satisfactory a prelude to his exit from this vale of tears as an anointing given in plenty of time, with the patient conscious and able to invoke the Lord's pardon and grace.

We should do all we can to get Catholics out of the notion that the anointing, no matter under what circumstances and conditions given, is it itself quite sufficient.

Chaplains sometimes have strange experiences. A pastor, hearing that Mrs. James, a fallen-away parishioner of his, has been suddenly taken to a hospital for a serious operation, telephones to the chaplain, saying, " Give Mrs. James everything ". What an order this is! Mrs. James, a divorced woman, has been living in sin with a second husband for many years. But the pastor has always had the secret hope that in the end she would return to the Church. He believes that at heart she is a good woman, not a bad Catholic but an erring one. Now she faces death. The pastor has heard that the chaplain is a rigorist, and he has his doubts whether or not the woman will consent to leave her second husband. But the pastor argues with himself, and decides she must not die without the Last Sacraments. So he rushes to the telephone and tells the chaplain: " Go ahead; give her everything." The chaplain is nettled. What chaplain wouldn't be? He knows what he must do, what he can do and cannot do for Mrs. James. It is plain that she must promise to give up the second husband and dispose herself for a worthy reception of the sacraments. The chaplain knows, too, that some Catholics are reluctant to give up an unlawful mate. Often the Catholic party will say to the chaplain, " No, Father, I will not do what you ask of me. And anyway, I think I will pull through." In other words, if she can cheat death she intends to continue cheating the Lord. That is plain. But two

hours later she drifts into unconsciousness: death is about to claim her. Will the chaplain hasten to give her " everything " ?

As a class, chaplains are as fatherly and merciful as pastors. It is not true that chaplains have no feeling for the patients because they are not parishioners but only strangers. Chaplains are obliged in conscience to do all that they can to save souls. But a pastor's determination never to let a parishioner die without the sacraments need not govern the chaplain.

Let us consider another case. A sixteen-year old boy is brought to the hospital in a dying condition, apparently. The telephone rings. Father Smith, pastor of a parish church many miles distant from the hospital, is at the telephone. He tells the chaplain to baptize that boy. " He is all right. I instructed him sometime ago. Go right ahead." The chaplain discovers that the boy had taken a few instructions two years before. His father was opposed to his baptism, and the father is still in the same frame of mind. Moreover, the chaplain discovers that the boy knows scarcely anything about the Catholic religion and that he is not concerned about being baptized. Also, the doctor tells the chaplain that the boy, though seriously sick, may recover. The chaplain decides, and rightly so, not to baptize the boy.

A young convert on the very day of her conversion and baptism runs off with a fallen-away Catholic and is married to him by a probate judge. Six months later the miserable woman is rushed to the hospital, seriously sick, to undergo a treacherous operation. Father Smith, who instructed and baptized the woman, and who is intensely proud of all his converts, telephones to the chaplain, saying, " Do everything for her: she means well."

The phrase, " Sacramenta propter homines," was coined by theologians. It is a pet saying of many priests. But is not the ground taken right out from under their feet by the words of Holy Writ: " Give not that which is holy to dogs, neither cast ye your pearls before swine " ? I have heard priests argue the exegesis of that text, some declaring that it may be used as an argument against giving the sacraments freely, others denying that such is the meaning. But, no matter, the writer holds fast to his opinion that the text may be used as a weapon: that it challenges the soundness of the practice of giving the sacra-

ments to any critically sick or dying Catholic, regardless of the circumstances governing the case.

Theological principles ought never to be disregarded. We ought always be governed by them when trying to decide, in a given case, whether this or that person is entitled to receive the sacraments. It is as plain as can be that not all Catholics are entitled to the Last Sacraments, even when death is at hand. Good Catholics and repentant sinful Catholics may receive them. But sinful Catholics who stubbornly refuse to comply with the *sine qua non* conditions of the Church, the guardian of the sacred sacraments, may not receive them; and when such Catholics sink into unconsciousness, with their unholy stubbornness unrepented of, then they may not be given the Last Sacraments. To argue that at that solemn moment, "If this patient could speak, I feel sure that any and all promises would be given," and then on the strength of that proceed to give the last rites — is to misunderstand the whole law of repentance. Mercy, indeed, is to be exercised, but it ought to be tempered with sound judgment. We must recognize the autocracy of plain duty; and duty obliges every priest to have due regard for the sacredness of the sacraments.

Extreme ideas are too often associated with Extreme Unction. There is no magic in it. This is one extreme to guard against. But in doing so we must be careful not to weaken the confidence that the faithful have in Extreme Unction. That Extreme Unction may be given to any one is the other extreme viewpoint which we must guard against; but in doing so we must be careful never to cheat the sick and the dying, nor allow the cold touch of rigorism to blight mercy and kindness.

In a word, the careful and devout administration of the sacrament of Extreme Unction is not always as easy a duty as it would seem to be. The approach of death and the awful judgment that follows in its wake, make the priest realize the importance of going the limit in giving the patient all the benefits of his priestly administrations and of the sacraments. The danger of the presence of mortal sin unforgiven makes the priest hesitate lest he become an unwilling party in a conspiracy against the sacredness of the sacraments.

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I JOIN THE PARISH BOYS' CLUB.

Perhaps it was because I had that kind of mother. Perhaps it was because I had a sense of duty. Or perhaps I was just plain gregarious. But when the pastor, whom we all devotedly loved, announced that on the next evening, which would be Monday, a boys' club would be organized in the basement of the church, I accepted this as a call to arms.

Now in one small point my conscience is clear. Whenever I hear it charged against the young people that they are not interested in their parish, I know that was not true of me. But then my parish was very much interested in me (not as a person but as one of its young people), and maybe that had something to do with it. I can't remember a time when I was not doing something for the parish, or, so to speak, about the church, though I never served Mass until quite late in college days, and had not the slightest foresight of my final pathway to the sanctuary.

My mother and I left our little suburban church following this important announcement, and mother said in a perfectly matter-of-fact tone, "Get your school work done early tomorrow evening so you can go to the meeting of the boys' club." That was all. We didn't discuss whether I should or not. The fact that Monday night was a particularly bad night for me (a school night on which we held our school play rehearsals after class) didn't enter the picture. The parish had issued a call. Our pastor wanted the boys to appear. I was going.

My memories of parish societies up to that point were decidedly happy. In fact, I could look forward with real relish to a boys' club. For in our old parish on the south side of Chicago, I had belonged to a bang-up boys' Sodality. (This is not discussion of Sodalities, so you may safely continue.) It was run, this particular Sodality by a nun, who loved us boys and who in turn was devotedly adored by the lot of us. Occasionally she inveigled a priest into coming to talk to us. I remember that on one occasion she actually trapped the Bishop of Salt Lake City to make an appearance before us. But in the main, it was her own work, unassisted and, as far as I can make out from this angle, not particularly applauded. She gave up the visiting Sunday in her Mercy community to take care of us.

But we came; we said the office faithfully; we had our dues and our small charities; and through a library which she built up, she developed our literary tastes in a way we did not at the time appreciate. After we moved to a distant parish and I was a college student, I still continued to return for occasional meetings of our beloved Sister's Sodality. It was that kind of organization. Or shall I say she was that kind of moderator?

So with the memory of this Sodality in mind, I hurried back Monday afternoon from high school, bolted my supper, and dashed to be on time for the first meeting of the boys' club. I was fifteen, still a stranger in the parish, knowing very few and feeling pretty much the outsider.

The basement of our church was the center of all parish social life. Conveniently large (though small indeed from the viewpoint of modern parishes), it served as our parish clubroom, where were held the bazaars without which no parish of those days could subsist, where the card parties offered their simple euchres, the young people occasionally danced, the Ladies Guild met, men convened for an occasional smoker, the Knights of Columbus foregathered, and the older group of young people rehearsed the recurrent parish minstrels. It was dim, furnished only with folding chairs, cut up by four large columns which supported the upper church, but the important point lay in the fact that by afternoon and evening it was in constant use. Which is more than can be said for many an elaborately equipped parish auditorium.

This Monday evening I was one of the early arrivals, so I unfolded a camp chair, murmured a greeting to such of the boys as I knew, and sat down to wait for the rest. By ones and twos they filtered in, the boys of the parish between the ages of twelve and seventeen, some of their own loyalty, some out of curiosity to find what it was all about, some obviously because their parents had packed them off, unwillingly enough.

Thus far, no sight of the pastor. We sat around and kicked our heels, literally and figuratively, and wondered what it was all about. When our dear old pastor arrived, we still didn't know.

He said a prayer. He sat down. He said he was glad such a good number had turned out. (There were about thirty; I'm sure it represented a good half of the available boys of that

age in our small parish). He said that he thought a parish boys' club was a good thing. He asked us if we thought so too. One or two of us coughed in answer. He said we'd meet about once every two weeks. He suggested that he could not always be with us, but we could get along nicely among ourselves. He then said we would meet two weeks from this evening, and asked us what we should like to do at the first meeting.

Well, nobody had the faintest idea. Here we were, thirty assorted youngsters, some in high school, some working, some still in grammar school, scarcely knowing one another, regarding all strangers with the unfriendly eye of youth, gathered because we wanted to be told what to do, not sure whether boys' clubs sponsored ice-cream suppers, prize fights, vaudeville shows, holy hours, oratorical contests, horseshoe throwing or pretzel bending matches. So we all eyed the toes of our shoes and waited for him to make his suggestion. Most of us, I rather think, felt that he had something in mind anyhow, and we should be just as wise to let him tell us what it was.

He looked from face to face, and each face went blank as his eyes reached it. Once on a time that dear old pastor had been a boy himself, but it was a long time before, and his memory of those days was surely very dim.

" What would you think about starting off with a debate? " he finally suggested.

If he had suggested a tug-of-war or a pie-eating contest, it would have been more in the line of most of us. But since he wanted us to be in a debate, in a debate we would be. We all gulped to indicate approval, and he fished about for a subject.

" Has anyone a suggestion on what we might debate? " he asked.

The one of the grammar school seniors who happened to be studying American history and who knew the pastor well from serving his mass, came to the rescue. " Resolved ": said he, all in a breath, " that Grant was a greater general than Lee."

"Ah," said the priest with a suspicious alacrity that indicated he and the young man might have had a word or two before the meeting, " an excellent subject. We all know our American history, so that should be easy. Now, we need some volunteers. Three on each side will do. Who'll be the first? "

It was my turn. I belonged to the St. Ignatius High School Junior Debating Society and I loved debating. So I stood up. "I'll volunteer, Father."

"Very good. And what's your name?"

At that point it may have occurred to him that he had never even found out the names of the boys attending this organization meeting. However, except for a new boy like myself, he probably knew the name of every boy in the meeting, as he surely knew all the parents and elder brothers and sisters of the solid, middle-class families from which they came. Anyway, the boys' club was clearly going to be informal.

I told him my name.

"Which side do you want?" he asked.

I spouted my technical terms: "I'll take the negative. I'll defend Lee".

If I had spit on the stars and stripes the boys could not have looked more shocked. Defending Robert E. Lee was just this side of treason to country and flag, but from some source alien surely to my Yankee ancestry, I had developed a frank affection for Lee, so I stood my ground.

"Very good," said the pastor. "Now, who'll defend Grant?"

His eye circled about until it lit upon the eldest boy in the group. Later I came to know him well, a sturdy, hard-working lad, already helping to support his family; probably seventeen, and seeming to most of the boys absurdly old. The pastor suggested that he take the affirmative. He nodded wanly.

It took a little time to gather four more debaters, but even that task came to a dragging end, and, with a final prayer, and a reminder that we would convene in two weeks, we closed the organization meeting which had not organized and sauntered out vaguely into the night.

Two weeks later we reassembled, augmented by perhaps another ten. Our dear old pastor smiled on us with that famous, fatherly smile, went through the opening prayer, an announcement or two, a congratulation to the club on its rapid growth, and introduced the subject of dues. As dues only meant asking an extra ten cents of fairly indulgent parents, they did not much trouble us; we let him tell us what to do about them, and then sat back for the business of the evening.

" Now," said he, smiling, " we shall have our debate: Resolved: That Grant was a greater general than Lee." We all squirmed. " Let's see; I think that Charlie is opening the debate for the affirmative."

And Charlie got to his feet.

In all his life Charlie had never heard a debate, much less been in one. But with his plodding, workmanlike ways, he had dug up all the data he could get out of the encyclopedia on Grant, and in stumbling, halting fashion gave us not a defence of Grant as a tactician or aggressive fighter, but all the data of his life: when and where he was born, who his parents were, where he was trained, something about his presidency, the dates of his death and burial—with a casual reference to that trifling controversy known as the Civil War. Then he sat down.

" Very good, Charlie," said our pastor, " Very good, indeed. Now, let's see. We'll have the negative." And he waved in my direction.

It happened that of all the group I was the only trained debater. Already in my second year of high school, I had debated since I entered. An excellent debating coach (" Dad " to every boy in the school) had trained me to keep on the subject, pound home facts and arguments, anticipate possible objections, and make a complete case for my side. So I rose and with practised ability built up Lee against the background of his small army, his impoverished conditions, his lack of equipment and armament, and stressed his triumphs in spite of opposition to the northern armies, well fed, well armed, and apparently limitless in numbers. I finished and sat down like a cocky prosecuting attorney.

" Well," said our pastor, " that was excellent. A good speech. Now we'll have the next speaker on the affirmative."

But we didn't. Every boy in the hall was looking at me with mingled awe and loathing. It wasn't fair. Nobody had a right to get up and act as if a debate were something like a sand-lot baseball game, the natural occupation of a boy. I sat circled by hatred and contempt mixed with reluctant admiration. But it was nine parts of the first two to a highly diluted tenth part of the last.

And not a soul moved. For all they cared, the whole show was ended. Our director had mercifully lost the envelope on

which he had jotted down the names of those volunteers and conscripts who two weeks before had been drafted into the armies of Grant and Lee. He called for the next; he begged and dared and challenged. Nobody stirred. They simply sat with their eyes glued to the floor, and their hot dislike surging up around me and my technical knowledge of debating. As far as they were concerned, the debate was over, and so was the boys' club . . . or at least that meeting.

It would probably have been the end of the boys' club, except for the fact that our beloved pastor launched into one of his informal little fatherly talks, and ended by setting the next meeting for two weeks distance with the promise of "something different and very interesting". It had just better be different!

We left the hall, and I walked home alone with the bitter fruits of victory puckering my mouth.

About twenty boys had already assembled when I arrived for the third meeting. They were not sitting down this time. The pastor had not arrived, so they were restlessly moving about the dim hall, pushing one another tentatively, engaging in little furtive spurts of tag, and being just plain boy. They had decided to ignore the debate, so my greeting was returned.

Then we waited, with no sign of the director. Minutes dragged along as only minutes can when a meeting is scheduled to open and doesn't. Finally one of the bigger boys suggested a few bouts of Indian wrestling. We all liked the idea, and soon three pairs were gripping hands, and toe to toe, struggling for a throw. We ran an impromptu elimination tournament which left as champion a stocky lad who spent his Saturdays in a grocery and his Sunday afternoons playing a kind of semi-pro baseball.

By that time we were warmed up. Our eyes traveled the hall speculatively. Why not turn it into a gym? Excellent idea! The idea seemed to generate from the crowd as a whole. No one could claim it as his own. We ran a few rather listless springs down the scant fifty feet of the hall. Then we complicated this by laying the folding chairs as hurdles at regular intervals. That was better. We even found that we could make a kind of track about the four sides of the hall for longer sporting events. We got a good run out of that.

From somewhere, someone produced a softball, and we threw it about to the great peril of the high windows, but to the general satisfaction of the crowd.

Then some genius for organization got an idea: We'd divide the whole twenty-odd of us up into two teams, and have a relay. None of those four or five men relays; but a relay that would count on one team or the other every boy in the hall.

It was a great idea, and was greeted by loud shouts of approval. Some violent bickering preceded the final selection of the teams, for we varied widely in size and age and known or unknown ability. But one young lad who later proved to be a really great athlete, professional in calibre though not in career, matched us into two fairly even teams, and our first two toed the line with the rest of us eagerly waiting to grab the broken chair legs (I forget whether we broke the chair or found one already broken) from the hands of the last runner.

The first two were off, and with the rest of us yelling like mad, the lead runners circled the hall. The second two grabbed the improvized baton, and continued their way to a crescendo of yelling, screaming, and exhortation. Without much stretch of imagination you can, I fancy, see and hear that rather small hall, with twenty or more boys all yelling like mad for the triumph of a team of which they were both members and audience. I know that I myself was so breathless, less with running than with shouting, that I grabbed the baton when my time came, strained every muscle in an effort to prove that I could run as well as debate (which I couldn't), and rejoined the spectators in an agonized cheering of my successor to better and braver venturing.

Then suddenly, we sensed a presence. Four runners still had to do and dare. But they didn't. Instead we turned, froze at attention, and stood, with a sudden and altogether unexpected sense of our guilt and crime, overwhelming us, as we looked up into the face of our pastor standing on the steps leading down into the hall.

Our dear old pastor could grow angry. And now he was almost apoplectic. He looked at us as he might look at Ali Baba's Forty Thieves splitting their thousand in his church basement. He lifted a hand with which he clearly meant to drive us in disgrace forever from his desecrated premises.

"What does this mean?" he thundered. "How dare you? In all my life—This is the basement of a church, and you treat it like this! Our Blessed Lord is above you in the Blessed Sacrament, and you act like a lot of hoodlums. Out of here, all of you! I can't trust you alone for a few minutes! Clear out! And don't let me see you again. The boys' club is disbanded! Out, the pack of you."

And we dodged and squirmed and winced and fled and bent and ran and backed and sidestepped under his elevated arm, up the stairs, and out into the street.

The boys' club was over. We never met again. I think we were all relieved. I know that I was. None of us had any consciousness of crime, yet we all felt horribly guilty. But we felt beyond that guilt a sense that, thanks be, we should never again have to come into the basement of the church to sit and squirm and wonder what it was all about and do things we didn't care about doing or do nothing at all under even the mild eyes of our beloved pastor.

Shortly after, I joined the ushers. Then I got to play the organ in our volunteer choir. Finally I moved up into our parish dramatic club, a delightful group of young people from seventeen to twenty-two—who met of their own accord under the supervision of a parish mother of dramatic ability. Out of that club I can recall five Catholic marriages culminating, endless hours of delightful and wholesome companionship.

But never again, as far as I know, did the then authorities of our parish attempt to do anything for the boys.

No, boys were and are a problem. It takes time and thought and tact and interest to make a boys' club go. The boys know that. They know when the one directing them understands them and can lead them.

And when he doesn't and can't, be he ever so zealous and kind, he ends by throwing them out of his hall, and they go with the utmost willingness. I did. So, I imagine, have thousands from my day to this.

DANIEL A. LORD, S.J.

Saint Louis, Missouri.

SEMINARIANS ON VACATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The following statement appeared in your November issue: "A custom seems to have sprung up in America according to which seminarians expect a set price for helping with vacation schools of Christian Doctrine."

I do not know how true this may be of seminarians in general; I can speak only for the students of my own seminary. During the past summer they worked in nineteen dioceses. I took the trouble to compare the statement with the truth regarding these students and I found that 44% of them worked at their own expense, 28% received bare expenses, and 28% a little more than expenses. All of them said they would have worked for nothing. At the same time, many would have welcomed a certain compensation, as, naturally, they are under heavy expense all the time. Seldom have the families of seminarians been in greater need of help than during this period of depression. I feel sure that the statement of your correspondent is too sweeping. From my own experience with fellow seminarians during more than five years, I know that there is a great spirit of zeal among them.

BALTIMORA.

SEMINARIANS IN THE C. M. T. C.

Qu. Will you please answer the following question through the columns of the REVIEW? It may have a practical interest for many clerics to-day.

Does the prohibition in canon 141, concerning voluntary military service of clerics, include spending a few weeks of the summer vacation in a Citizens' Military Training Camp? Would membership in a C. M. T. C. be considered " militia voluntaria " and would it render a cleric in minor orders subject to the penalty in canon 141 § 2?

Resp. What is meant by C. M. T. C.? It seems to be part of the regular army training given to young men to prepare them for possible military service. In this training various kinds of instruction are given, including the use of lethal weapons. However, it is improbable that registration in the C. M. T. C. can strictly be called registration in the regular army. It is not

the same as enlistment in the army. Through the C. M. T. C. a young man may acquire a knowledge of the method and discipline of the army without actually enlisting as a soldier. It is true that citizens who are furnished with this training may constitute a reserve force; but it is not true that these young men are really and effectually enrolled in the army.

Canon 141 § 1 forbids a cleric to enter the army voluntarily. This seems to indicate a prohibition to enroll oneself in the regular army, so that one would be subject to military discipline for a long period of time, and be liable to actual service at any time. Strictly speaking, then, for the reason given above, a short (few weeks) training, without enrollment in the regular army, would scarcely be comprehended in canon 141 § 1. This interpretation does not consider the incongruity of military training for clerics whose life hardly requires such instruction. It would certainly be incongruous for a seminarian to engage in training of this kind.

In regard to the penalty stated in canon 141 § 2, there is little doubt that a cleric in minor orders who joins the C. M. T. C. would not lose his clerical status. It is at least doubtful whether the C. M. T. C. would be included in the first part of the canon, and since penalties are to be interpreted strictly, loss of clerical status would not be incurred.

THE CIBORIUM COVER.

Qu. The Roman Ritual (Tit. IV, Cap 1) states clearly: "The ciborium containing the Sacred Particles reserved in the tabernacle must always be covered with a veil of white silk or of some other precious material."

One of our Monsignors (now dead) contended that if the tabernacle is lined with silk inside, it is not required that the ciborium be covered with a veil. Not to cover the ciborium is an obvious convenience and obviates the danger of brushing the Sacred Hosts from out the ciborium.

Resp. Several decrees of the S. Congregation of Rites (viz. 3254 ad 7; 3709; 4035 ad 4) require that the tabernacle in which the Blessed Sacrament is reserved, be lined inside with white silk, or be gold-plated.

Moreover, canon 1270 of the Code and the rubrics of the Roman Ritual of 1925 (Tit. IV, cap. I, no. 5) demand that the ciborium, containing the Sacred Particles and reserved in the tabernacle, be covered with a veil of white silk. Let us quote in full this rubric of our Ritual: "Curare porró debet (parochus) ut particulae consecratae, eo numero qui infirmorum et aliorum fidelium communioni satis esse possit, perpetuo conserventur in pyxide ex solida decentique materia, eaque munda, et suo operculo bene clausa, cooperta albo velo serico et, quantum res feret, ornato, in tabernaculo inamovibili in media parte altaris posito et clave obserato."

In order to avoid the danger of brushing some of the Sacred Particles out of the ciborium, it is prudent to remove the silk veil of the ciborium before opening it.

EXEMPTION OF "AB ACATHOLICIS NATI" UNDER THE DECREE "NE TEMERE".

Qu. Ambrose was born of a mixed marriage and baptized in the Catholic Church, but from infancy he received no Catholic education whatsoever. In 1916 he married a baptized non-Catholic without observing the canonical form of marriage prescribed by the decree *Ne temere*. Subsequently he obtained a divorce from her.

Is Ambrose's marriage recognized as a valid marriage in the eyes of the Church? Or must it be considered as invalid for lack of the canonical form, so that he could, upon returning to the Church, be permitted to marry?

Resp. A marriage of this kind contracted after Pentecost of the year 1918 is fully covered by the three declarations concerning the phrase *ab acatholicis nati* in canon 1099 § 2, that have issued from the Pontifical Commission for the Authentic Interpretation of the Canons of the Code.[1] A marriage contracted in these circumstances since the Code is not invalid, despite the neglect of the canonical form.

[1] 20 July, 1929, ad II—*Acta Apostolicae Sedis*, XXI (1929), 573; 17 February, 1930, ad IV—*op. cit.*, XXII (1930), 195; 25 July, 1931, ad II—*op. cit.*, XXIII (1931), 388. Cf. "An Exemption from the Canonical Form of Marriage", ECCLESIASTICAL REVIEW, LXXXIII (1930), 484-496; "Children of Apostates, and the Canonical Form of Marriage", *op. cit.*, LXXXIV (1931), 522-524; "An Exemption from the Canonical Form of Marriage, a Further Declaration regarding Canon 1099", *op. cit.*, LXXXV (1931), 637-638.

But—and here is the present question—do these declarations apply to marriages contracted in the same circumstances while the decree *Ne temere* was in force, i. e., between Easter of 1908 and Pentecost of 1918? To this phase of the question no authentic answer has been given by the Holy See. The relevant phrase of the decree *Ne temere* states that *acatholici sive baptizati sive non baptizati* were not bound to observe the canonical form of marriage laid down there,[2] whereas canon 1099 § 2, after repeating the above provision almost verbatim, adds the clause: "item nullibi tenentur ad catholicam matrimonii formam servandam ab acatholicis nati, etsi in Ecclesia catholica baptizati, qui ab infantili aetate in haeresi vel schismate aut infidelitate vel sine ulla religione adoleverunt, quoties cum parte acatholica contraxerint."

In other words, canon 1099 § 2 adds a provision that was not contained in the decree *Ne temere*. It would seem therefore that this exemption and the three declarations mentioned above cannot be applied to a marriage contracted between Easter of 1908 and Pentecost of 1918. Such a marriage would therefore rather appear not to be valid.[3] This solution is not certain. To remove all doubt in a given case it will be necessary to follow the decree of the Holy Office of 31 March, 1911: *recurrendum esse in singulis casibus*.[4]

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CO-OPERATION BY WIFE IN HUSBAND'S SIN.

Qu. Is a wife ever permitted to coöperate materially in a condomistic copulation? I understand that the teaching of theologians is that such an act is intrinsically evil, and that a wife must resist it, as she would unjust aggression. I am asking about the case when the husband is a non-Catholic and the wife finds it difficult to impress on him this teaching of the Church.

[2] XI, 3—*Fontes*, n. 4340.

[3] P. Gasparri, *De Matrimonio*, (ed. nova, Vatican City: Vatican Press, 1932), n. 1024, seems to imply the same conclusion. Cf. J. J. Carberry, *The Juridical Form of Marriage*, The Catholic University of America, Canon Law Studies, n. 84, (Washington, 1934), p. 129-130; J. Linneborn, *Grundriss des Eherechts*, (4.-5. ed., Paderborn: Ferdinand Schöningh, 1933), p. 376, footnote 5.

[4] *Acta Apostolicae Sedis*, III (1911), p. 163-164; M. Leitner, *Lehrbuch des katholischen Eherechts* (3. ed., Paderborn: Ferdinand Schöningh, 1920) p. 210, citing *Il Monitore Ecclesiastico*.

Resp. According to the decision rendered by the Congregation of the Poenitentiaria, 13 April, 1916, the question asked above must be answered in the negative. Whatever our opinions may be as to the reasoning which supports this decision in the minds of the theologians, we must recognize the authoritative discipline as set forth by the Congregation in dealing with the matter practically. To be sure, the " resistance " which the wife is obliged to offer in such cases is not unto death, but resistance which involves grave or very grave inconvenience. It is likened by the theologians to the resistance which a maiden is obliged to oppose to rape (" *eam resistentiam opponere debet quam virgo invasori* "). The fact that the husband is a non-Catholic does not change the principle of the situation, although it might have some bearing on the degree of inconvenience involved in resistance.

CONDITIONS FOR GAINING INDULGENCES.

Qu. Will you please answer the following questions in the pages of the REVIEW.

I. The *toties quoties* indulgence of All Souls' Day can be gained by one who confesses, receives Holy Communion, and says the prescribed prayers at each visit. When one goes to confession within eight days previous to All Souls' Day, must he intend to gain the *toties quoties* indulgence on 2 November? Must he when going to confession at least have the general intention that canon 925, § 2 prescribes?

II. To gain the " En Ego " indulgence after Holy Communion is it necessary to say the prayer *flexis genibus*, since the prayer itself reads: " I cast myself upon my knees in Thy sight "? The sick can hardly fulfil this condition, if it is necessary for them to kneel.

III. Will you kindly state the conditions that are to be fulfilled for the gaining of a plenary indulgence?

Resp. I. One who goes to confession before All Souls' Day need not intend to gain especially the *toties quoties* plenary indulgence of 2 November. Canon 925 § 2, speaking of indulgences in general, declares that a general intention of gaining them is sufficient: " Ut subjectum capax eas (indulgentias) lucretur, debet habere intentionem saltem generalem eas acquirendi . . . "

Moreover, according to canon 931 § 3, no special confession is necessary for persons who go to confession twice a month;

or for those who receive Communion daily or at least five times a week.

II. To gain the indulgence attached to the " En Ego " prayer after Holy Communion, it is not necessary to kneel while reciting it, though it is obviously proper to do so. The only conditions required by the official *Raccolta* are confession, Communion, and prayer for the Pope's intentions.

III. An authentic *Declaration* of the Sacred Penitentiary, dated 20 September, 1933, solves the doubt as to what is meant by the following clauses, so often added in the grant of indulgences—" a visit to a church, public oratory, or, for those who may lawfully use it, semi-public oratory," and " prayers for the intentions of the Sovereign Pontiff." [1]

1. By a *visit to a church* is to be understood " going to a church, public oratory or, for those lawfully using it, semi-public oratory, at least with some general or implicit intention of honoring God in Himself or in His Saints, and adding a prayer—in fact, the prescribed prayer, if any has been imposed by the grantor of the indulgence; otherwise any oral or even mental prayer in accordance with one's piety and devotion."

2. The condition of *praying for the Pope's intention* " is adequately fulfilled if to other prescribed works is added the recitation of one Pater, Ave and Gloria for that intention; although each person is left free, in view of canon 934 § 1, to say any other prayer in accordance with his piety and devotion toward the Roman Pontiff." Canon 934 § 1 states that mental prayer does not here suffice, but that vocal prayers may be chosen at will, provided that in a particular case no special prayer has been assigned. This new ruling does not affect the *toties quoties* plenary indulgence attached to a visit to a church on the feast of Portiuncula or All Souls' Day, for which six Paters, six Aves and six Glorias have been assigned in a recent decree. It will affect the " En ego " and similar prayers.

BENEDICTION AFTER MASS IN MISSION CHURCH.

Qu. A priest saying Mass at a mission church desires to give Benediction of Blessed Sacrament. As the Blessed Sacrament is not reserved at the church, this is not practical. He arranges to have two or three

[1] *A.A.S.*, XXV, p. 446.

persons receive Holy Communion after Mass; and after Benediction he gives the Benediction Host to them in Holy Communion. This seems to solve his difficulty; but, while it seems proper, there is a lurking suspicion in his mind that it is not allowed.

Resp. The practice of our inquirer is not opposed to any decree of the Sacred Congregation of Rites. At the same time, it is not to be encouraged, because the two or three fragments into which the Benediction Host would be divided, would not have the regular form which long and general custom requires in the sacred particles destined for Communion of the faithful.

THE PRONUNCIATION OF "KYRIE ELEISON".

Qu. Will you kindly indicate the proper pronunciation of the words "Kyrie eleison" as used in the Mass? I am perplexed by the variety that is to be noticed.

Resp. The proper pronunciation of "Kyrie eleison" may be described phonetically as follows: *Kiriay Elayison.*

Ecclesiastical Library Table

RECENT THEOLOGY.

In the Library Table of last August [1] we noted an article in the *Clergy Review* for the preceding April by the Rev. George Smith, Ph.D., entitled "Must I Believe It?" In this article Dr. Smith stated that the authoritative, though non-infallible, teachings of the Church—such as may be found in papal encyclicals and the decisions of Roman Congregations—must be accepted by Catholics with religious assent, which is internal acquiescence with a high degree of moral certainty. This statement has given rise to two other articles in the same periodical. In the August number the Rev. E. C. Messenger, Ph.D., takes exception to Dr. Smith's statement, and contends that the intellectual attitude required of the faithful toward the non-infallible decrees of the Congregations is a prudential, conditioned and "opinionative" assent. That is, these decisions are to be accepted as, in the present state of knowledge, very probably true, and as safe to hold and teach, as *opinions*. It would not be correct, he says, to assert that Catholics are bound to *believe* these decisions, unless we take "belief" to mean a widely held opinion. Furthermore, Dr. Messenger concludes, a person who is acquainted with the subject matter of a decree of this nature and has serious reasons for doubting its accuracy may suspend his assent.

In the September issue, the Rev. J. Cartmell, D.D., objects to the conclusions of Dr. Messenger and supports the contention of Dr. Smith, that the assent of moral certainty, and not of mere opinion, must be given the non-infallible decisions of the Roman Congregations. He stresses the point also, that the matter of a decree is in many instances known with absolute certainty from some other source. Dr. Cartmell admits that a person well versed in the subject that is involved may have reasons for dissenting and may accordingly suspend his assent; but he views this possibility as very rare, and objects to the manner in which Dr. Messenger states this point, as implying that it is a general principle that an intelligent Catholic may be much more chary of accepting decisions of Congregations than the ordinary member of the faithful may be.

[1] Ecclesiastical Review, August, 1935, p. 193.

An outstanding contribution to apologetic theology, which we trust will soon be translated into English, is *Die Kirche Unseres Glaubens* [2] by the Rev. L. Kösters, S.J. The work is thorough, clear and perfectly adapted to the modern mind. The answers to objections are exact and complete; and many subsidiary questions are treated in small type. Besides presenting the historical apologetic argument, Father Kösters develops the argument from the internal perfection of the Church's doctrines and from the transcendent manner in which it reveals Christ to the world. Especially noteworthy is the exposition of the Church as the Mystic Body of Christ, whose chief function is to continue the activity of Christ and to furnish men with the opportunity of attaining to communion of supernatural life with Christ.

The Rev. William O'Connor, S.T.D., contributes to the *Irish Ecclesiastical Record* for August a paper entitled " The Mystical Body of Christ; Reality or Metaphor? " He is especially happy in the introduction to his subject. It can be observed in history, he says, that whenever an abuse became general, Divine Providence soon furnished a remedy through the Church. Thus, the abuse of Jansenism found its corrective in the devotion to the Sacred Heart. At the present day the greatest abuse is individualism; and the antidote is the doctrine of the Mystical Body, now coming to the fore. By this doctrine man is emphatically reminded that he cannot lead an independent existence, oblivious of the existence of the rest of mankind. Explaining the word " mystical," Dr. O'Connor asserts that it signifies that our union with Christ and with one another, while not truly physical, is something more than a merely moral union since it is constituted by a real entity, sanctifying grace. The word " mystical," he relates, was used in the early centuries to designate the body of our Lord in the Holy Eucharist, and it was only in the thirteenth century that it was applied to the Church by Alexander of Hales, William of Auvergne and Albert the Great.

The papers of the Cambridge Summer School of Catholic Studies are always of deep interest, especially to English and American Catholics. Those which were read during the session

[2] Herder, Freiburg, 1935.

of 1934 have now been published under the title *The Pre-Nicene Church.*[3] Of course, many subjects could have been ranged under this general heading, but the choice of those which actually were considered was most fortunate. Dr. Barton wrote on "The Witness of the Gospels," Father Martindale, S.J., on "The Early Christian Writers," Abbot Cabrol on "The Eucharist," Father Leeming, S.J., on "The Other Sacraments," and Father Pope, O.P., on "The Origin of the Episcopate." The published volume comprises also six other interesting papers. We can expect an equally valuable work when the papers of the Summer School of 1935, bearing on the relation between Church and State, are published.

Cardinal Newman's *Development of Christian Doctrine*, written just before his entrance into the Church, excited no little controversy in the theological world; and there were some who viewed his opinions as unorthodox. In order to find out how far his views were admissible from the Catholic standpoint, Newman in 1847 made a Latin summary of the chief points of his doctrine and submitted them to Father Perrone, S.J., professor of theology in the Roman College. Father Perrone wrote his comments opposite each paragraph, and returned the manuscript to Newman. These notes have now been published for the first time in *Gregorianum*, 1935, III, by the Rev. T. Lynch. When one peruses the forty pages of the periodical taken up by these notes, it will appear very evident that the numerous though brief corrections and suggestions of Perrone were concerned chiefly with Newman's terminology and mode of expression. The substance of the doctrine was for the greater part found fully acceptable, and at times warmly praised, by the Roman theologian. In an appendix Father Lynch publishes a letter written by Perrone to Newman some twenty years later, in which the former states that at times he has defended Newman, and is prepared to do the same in future.

A series of articles in the *Gregorianum* by the Rev. T. Zapelena, S.J., on the teaching of St. Cyprian regarding the Primacy of St. Peter is worthy of notice. The author divides into three classes the various views as to the nature of the Primacy attributed by the illustrious African writer to Peter. The

[3] Burns, Oates and Washbourne, 1935.

first opinion makes it a merely chronological and typical headship. That is, since Peter was the first of the Apostles to whom Christ gave the episcopal power—which He afterward gave in equal measure to all the others—Peter's episcopal rank was a symbol of the unity that should prevail among all the bishops of the Church, who are, however, entirely equal in jurisdiction and mutually independent. The second view holds that Cyprian attributed to Peter a true primacy of jurisdiction over the entire Church, although Cyprian did not clearly perceive the full extent of this primatial jurisdiction. According to the third view, Cyprian recognized in Peter a real primacy but not one of jurisdiction. That is, the episcopate originated in Peter and flowed from Peter, and thus remained organically united to Peter, so that he possessed the plenitude, not of jurisdiction, but of ecclesiastical life and power, which was then derived from him to the other Apostles and to the bishops of the Church.

Father Zapelena demonstrates that the first of these three views, whose chief defender in recent years is Hugo Koch, does not interpret correctly the mind of St. Cyprian, for the writings of the Saint clearly show that he recognized in Peter more than a primacy of a merely chronological and typical order. Thus, his statement in the 49th Letter that the Roman Church is " Petri cathedra atque ecclesia principalis unde unitas sacerdotalis exorta est " surely designates some manner of real primacy. Father Zapelena reserves to a future article his own opinion as to whether the second or the third of the above mentioned views is preferable.

The Rev. J. Maes, O.P., contributes to the *Ephemerides Theologicae Lovanienses*, 1935, IV, a clear and succinct account of the doctrine of Cardinal Cajetan on the power of the Pope. The teaching of the great commentator of St. Thomas on this point is found principally in his opusculum *De Divina Institutione Pontificatus totius Ecclesiae in persona Petri Apostoli*—a treatise written to refute the teaching of Luther, which has provided theologians since the sixteenth century with a model of the logical method of proving the Primacy of Peter and of his successors. It is interesting to note that Cajetan upheld the view that the primacy is inseparably joined to the Roman See by the law of Christ, consequently however on the choice of this particular see by Peter—a view which was controverted in

the sixteenth century, but which has now become common. In developing his arguments for the primatial rank of the Roman See, Cajetan lays great stress on the fact that it has ever been known as the "Apostolic See".

Several other excellent books and articles on apologetic subjects have also been published in recent months. Dealing with miracles are Canon Duplessy's *Attack on Lourdes*,[4] with its bantering but trenchant refutation of those who deny the marvelous occurrences at the celebrated shrine of Our Lady or try to explain them naturally—and *Miracles and Critics*[5] by Dr. H. S. Box (an Anglican clergyman), which is especially concerned with establishing the authenticity of the miracles narrated in the Gospel. *The Faith and Modern Science*[6] by R. J. Dingle treats of the relation between modern scientific theories —including those of Einstein, Eddington, Freud and Adler— and the doctrines of Christianity. "Catholics and Biology" by M. Taylor in *The Month* for August recommends the study of this branch of science by Catholics, both because of its intrinsic importance, and because of its utility, negative and positive, in promoting the faith.

* * *

Non-Catholic theological writings to-day fall into one of two classes. The first is characterized by an unmistakable tendency toward rationalism. Such, for example, is *Jesus*, written by C. Guignebert, professor of the history of Christianity in the Sorbonne, and translated into English by S. H. Hooke.[7] In accordance with Modernistic principles, the author does not hesitate to reject those passages of the Gospel that are out of harmony with his preconceived notions—for instance, the confession of St. Peter in Matthew 16. Indeed, he regards the Gospels merely as "later expansions developed in relation to creedal considerations unconnected with historical facts".

The other class of non-Catholic writings — happily on the increase—is expressive of an earnest desire for a return to supernatural Christianity. To this category belongs *God's Search*

[4] Burns, Oates and Washbourne, 1935.
[5] The Faith Press, London, 1935.
[6] Burns, Oates and Washbourne, 1935.
[7] Kegan Paul, London, 1935.

for Man [8]—a compilation of sermons from the German of Karl Barth and Edward Thurneysen. The underlying theological principle is that " God is the Lord and Christ is His revelation ". Somewhat along the same line is *The Foundation of the Christian Faith* [9] by Dr. A. L. Williams, having for its special object the presentation of the arguments for Christianity to Jews. However, the author is not very effective in his demonstration of the Divinity of Christ.

In Anglican works particularly does the yearning for something more than Protestantism affords show itself. Thus, *Christ for Us and in Us* [10] by Dr. C. N. Moody, treating of the redemption and of our incorporation in Christ, has a distinctively Catholic tone in parts, though it is uncertain whether the author believes in the Divinity of our Lord. An even more pronounced Catholic tendency is found in an article by the Rev. C. W. Coit in the September issue of *Reunion*. He unequivocally advocates the union of the Anglican Church with Rome. " Since," he says, " the Holy See is the centre of unity of the Catholic Church, and since the Church of England was torn violently from that unity in the sixteenth century by selfish princes and unscrupulous politicians, the chief and most necessary aim of the entire Anglican communion of to-day must be to return to union with the Apostolic See." And in reference to his own Church he says: " How can the claim to stability of Christian dogma be made good when such diversities of doctrine and practice are allowed to flourish in her midst? Anglo-Catholics hold to the Catholic faith as best they can, but Protestants in the same communion deny almost everything that a Catholic values." I presume that Dr. Coit is of the number of those who justify their remaining in Anglicanism on the ground that they can thus work more effectively for corporate union. At any rate, he optimistically visualizes the possibility of the whole Anglican episcopate kneeling before the Holy Father to ask him to receive the entire Anglican Church into communion with the Apostolic See.

A collection of the sayings and writings of seventeenth century Anglican divines is *Anglicanism*,[11] eight hundred pages in

[8] Clark, Edinburgh, 1935.
[9] Heffer, Cambridge, 1935.
[10] Allen and Unwin, London, 1935.
[11] S. P. C. K., London, 1935.

length, compiled by P. E. More and F. L. Cross. Since both compilers are of the High Church party, they naturally selected only those citations that favor the idea of the Anglican communion as a branch of the Catholic Church, retaining continuity with the pre-Reformation Church in England. At times indeed they are hard pressed to find authorities of that epoch to support essentially Catholic doctrines—for example, the concept of the *sacerdotium* as a true sacrificing priesthood.

A paper of appreciation of the English jurist and historian, Dr. F. W. Maitland, is contributed by the Rev. A. Beck, A.A., to the *Clergy Review* for July. The paper gives an excellent summary of the valuable historical writings of Dr. Maitland, especially in the Cambridge Modern History, convincingly disproving the Anglican theory of " continuity "—the theory of those who held, as Maitland himself expressed it, that the Church of England was " Protestant before the Reformation and Catholic afterwards " and that the Reformation itself was " a mere episode in the history of the English Church ".

" The Problem of the Romanizing Anglican " by a convert, Thomas Whitton, in the *Beda Review* for September, shows that the chief error of the Anglo-Catholics, despite their protests to the contrary, is refusal to believe in the essential visibility of the Church of Christ.

An anonymous article in *Pax* for July on western religious propaganda among Eastern (Orthodox) Christians points out the necessity of emphasizing, in dealing with the Oriental schismatics, that in coming into the Catholic Church they do not have to become Latin Catholics or adopt the Latin rite. Unfortunately, some of the Catholic missionaries in the East do not see the importance of this principle, and accordingly are erecting a barrier to the return of many Oriental Christians to the fold. Protestant missionaries however are quite successful in some parts of the East, for they leave the people externally members of their Oriental communions, while they imbue their religious ideas with a Protestant tone.

Beginning its existence in 1936 is *The Eastern Churches Quarterly*, devoted to the doctrinal, liturgical and historical aspects of Oriental Christianity, and taking the place of the quarterly numbers of *Pax* which have hitherto treated these subjects. The editor of this new periodical is Dom Bede Winslow, O.S.B., of

St. Augustine's Abbey, Ramsgate, England; and he will be assisted by Mr. Donald Attwater, an outstanding authority on Easter Christianity, as is especially attested by his recent work *The Catholic Eastern Churches.* It is to be hoped that this new periodical will foster an appreciation of Oriental Christianity in Catholics of the Latin rite, and be the means of the return of some of the separated brethren of the East to the fold of Peter.

A good knowledge of some of the fundamental beliefs of the Russian schismatics seems to be provided in a Polish work by the Rev. A. Pawlowski, entitled *Idea Kosciolaw ujeciu rosyjskiej teologji i historjofji* — " The Idea of the Church in Russian Theology and History ".[12] The author delineates various views concerning the nature of the Church which have prevailed, or still prevail, among the Orthodox Russians. The conservative view, which was commonly held fifty or sixty years ago, was quite similar to that of Catholics, apart from the doctrine of the primacy of the Pope. This gave place to the rationalistic and " democratic " concepts of Khomiakov, which have developed into the " progressive " ecclesiology of the present day. However, it is consoling to note that the views of Solovieff, the " Russian Newman," have made some impression on the Russian mind. Nevertheless, as Dr. Pawlowski points out, even Solovieff did not sufficiently grasp the inner life of the Catholic Church, and was too much inclined to stress its juridical and hierarchical character.

* * *

In some theological treatises on the Holy Trinity the Old Testament texts referring to Divine Wisdom—especially those found in the seventh and the eighth chapter of the Book of Wisdom — are interpreted as inspired allusions to the Second Person. Writing in *Angelicum,* 1933, III, the Rev. F. Ceuppens, O.P., discusses this question and concludes that these texts refer, not to the person of the Word, but to the divine attribute of wisdom metaphorically designated as a person. However, he adds, these texts may be regarded as a kind of preparation for the revelation of the doctrines of the distinction of persons in God and of the eternal generation of the Word.

[12] Theological Society, Warsaw, 1935.

The Rev. J. Filograssi, S.J., in *Gregorianum*, 1935, III, cites a number of passages from the Encyclical *Divinum Illud Munus* of Pope Leo XIII concerning the procession of the Holy Ghost from the Father and the Son, and complains that theologians seem to neglect this important document when they are demonstrating the theological conclusion that the Third Person proceeds from the mutual love of the Father and the Son.

Theologians are wont to teach that our Lord as man was very beautiful; and some adduce as an argument the text of the Psalms: " Speciosus forma prae filiis hominum ". In the *Australasian Catholic Record*, 1935, III, the Rev. C. Roberts cites a number of the Fathers who held an opposite view. They did not indeed teach that He was ugly or repulsive of aspect: on the contrary, they believed that the beauty of His soul manifested itself outwardly in the nobility and grandeur of His countenance. But as far as physical lineaments are concerned, early tradition seems to favor the idea that He had a plain appearance which neither attracted nor repelled. St. Thomas also seems to have held this view in his commentaries on Psalm 4 and on Isaias 53. In reply to the argument from the text: " Speciosus forma, etc.", Dr. Roberts cites St. Augustine, who referred these words to the beauty of Christ's divine nature.

In the same issue the Rev. T. Dunphy, C.SS.R., under the heading " Quid mihi et tibi, Mulier? " interprets this much discussed remark of our Lord to His mother at the marriage feast of Cana as follows. The phrase, " Woman, what is that to me and to thee? ", by collation with other texts of Scripture is shown to mean, " I cannot do what you wish ". Then our Lord added the reason for His refusal: " My hour [for the manifestation of my Messianic dignity by miracles] is not yet come ". Then there intervened words of affectionate pleading by Our Blessed Lady, not recorded by the Evangelist, which moved Christ to change His first decision and to work " the beginning of miracles ". It was only when she perceived that her Son was going to accede to her prayers that Mary bade the waiters: " Whatsoever He shall say to you, do ye." The theological difficulty presented by the modification of the divine decree establishing some subsequent occasion as the due time for the first manifestation of the Christ's Messianic dignity can be solved by the distinction between an absolute decree of God,

and one made conditionally on a creatural act. In this case the prayer of Our Lady was the creatural act determined by God as the circumstance on which the modification of the (conditional) divine decree would depend, and by virtue of which the absolute divine decree choosing the marriage feast as the proper time for Christ's manifestation would be passed.

Those who are interested in the question of Mary's universal mediatorship will welcome a Mariological study based on the works of *St. Albert the Great—Albert-le-Grand, Docteur de la Médiation Mariale* [13] by the Rev. M. Desmarais, O.P. The author explains the idea of mediation as expounded by St. Albert and shows how the Saint applied it to Our Lady, attributing to her a mediatorial power both efficacious and universal. Mary, he said, was both *media* and *via*—that is, in modern theological terminology, she possessed both an ontological and a moral mediatorship.

A companion work to the preceding is *Bible Mariale et Mariologie de Saint Albert-le-Grand* [14] by the Rev. M. Genevois, O.P. In this dissertation are contained all the citations from the writings of St. Albert in which the Saint applies a scriptural text to the Blessed Virgin. The work also contains an exposition of St. Albert's teachings regarding the Mother of God.

Another volume of the monumental *Dictionnaire de Théologie* has been published. Doubtless the most interesting article in this second section of the twelfth tome is that dealing with the knotty question of Predestination. To insure a fair hearing for all schools, five different theologians have been invited to contribute their views to the composition of this article. The exposition of St. Augustine's view is given by the Augustinian, Père Saint-Martin, who notes that for the Doctor of grace the main problem was, not to reconcile free will with the efficacy of grace, but rather to explain why God has chosen some for salvation to the exclusion of others. The history of the doctrine of predestination from the middle ages down to the present day is contributed by Père Garrigou-Lagrange, O.P., who also gives a summary theological exposition, persuasively setting forth the Thomistic view, of which he is so capable a champion.

[13] Vrin, Paris, 1935.

[14] Saint Maximin, Warsaw, 1934.

Dr. Martin Schüler, a Protestant scholar, has written a book entitled *Prädestination, Sünde und Freiheit bei Gregor von Rimini*,[15] treating of the teachings of Gregory of Rimini (+ 1358) concerning predestination, sin and free will. His purpose seems to be to stress the influence exerted by Gregory on the doctrines subsequently defended by Luther. In general, Dr. Schüler's treatment is fair, but at times he shows himself too eager to discover points of identity between the views of Luther and the teachings of Gregory—and in fact, the teachings of even more celebrated Catholic theologians, including St. Thomas Aquinas.

Mention was made in a previous "Recent Theology" article of a controversy centering about the nature of the grace of vocation to the religious life—whether it is to be regarded as a special divine call to the individual, or only a general invitation which all Catholics *per se* can accept with the assurance of receiving from God sufficient grace to be faithful to the duties of the religious state.[16] In connexion with this question a reader in Australia has sent us a clipping from the magazine published there by the Irish Christian Brothers, in which a recent address of the Pope made to a body of the Brothers and of their pupils assembled in the Vatican is quite favorable to the idea of the "special vocation". The Holy Father said: "So many vocations coming from the schools of the Christian Brothers is a magnificent sign, a clear proof that the hand of God is in their work; because a vocation can come only from God, and vocation is an election and each election is a predilection."[17]

In a paper on "The Essence of the Sacrifice of the Mass", appearing in the *Clergy Review* for November, the Rev. B. Miller, D.D., first discusses the nature of sacrifice in general. This, he contends, is simply the offering of a victim by a priest. The destruction or immolation of the victim is not an essential element of the sacrifice; nevertheless it is required as a necessary condition to render the gift offered to God irrevocable. "Un-

[15] Kohlmanner, Stuttgart, 1934.

[16] ECCLESIASTICAL REVIEW, 1933, II, p. 305.

[17] In the English summary of the Pope's recent encyclical on the priesthood, which appeared as this article was being sent to press, the Holy Father is quoted as stating that vocation appears rather in fitness and will than in the devout attraction of the subjective feeling of "being called".

less such destruction take place, the manifestation of the internal act is not complete; without such destruction there would always be room for the withdrawal of the victim from full surrender." Dr. Miller stresses the part of the internal acts of the offerer in the constitution of a sacrifice. Then turning to the sacrifices of the New Law, he lays down the principle that our Lord during His entire lifetime constantly made an offering of Himself to His Father. On various occassions He externalized this internal offering—for example, at His circumcision, the flight into Egypt, His baptism by St. John—and all these acts possessed a true sacrificial character, provided He had the intention that they should be sacrificial. Some of them at least certainly seem to have had this character. However, the supreme manifestation of His self-offering took place when He gave Himself into the hands of His enemies. The interior offering of Himself Christ still continues in heaven; and on earth it is externalized in the Mass. "In the Mass Christ expresses and symbolizes His self-offering unto the death that is now past, while at the same time He also expresses and symbolizes the present and eternal continuation of that same irrevocable act of self-offering that still goes on in heaven." The Mass, according to Dr. Miller, is to be regarded as the repetition of the Last Supper rather than of the Cross, although it is indeed the commemoration, representation and application of the sacrifice of Calvary. With the late Father de la Taille, he teaches that the Last Supper and the Cross were one numerical sacrifice, because they were both manifestations of Christ's one act of self-offering, linked together by ritual coördination.[17a]

Canon Lahitton, in *Sanctum Sacrificium; Entretiens sur la Messe*[18] holds a similar view to that of Dr. Miller in regarding the Mass as the repetition of the Last Supper rather than of the Cross. However, he adheres to the view, which is becoming less common since Father de la Taille opposed it, that the essential element of the unbloody sacrifice of the New Law is the mystic immolation realized by the double consecration and giving to the Divine Victim the vivid appearance of death.

[17a] In the January number of *The Clergy Review* Father Lattey, S.J., takes exception to Dr. Miller's view that Christ's death on the Cross was only one of many sacrificial acts. In Scripture and Tradition, Father Lattey asserts, our Lord's death on Calvary is regarded as the single redeeming sacrifice.

[18] Spes, Paris, 1934.

With the publication of *De sacra Ordinatione*,[19] Father Capello, S.J., completes his treatises on the sacraments. Although primarily concerned with the moral and canonical aspects of Holy Orders, this latest volume discusses some important dogmatic questions, such as the matter and form of this sacrament, the status of the deaconesses of the early Church, the rite of administration of the major and minor Orders in the various Oriental rites. He regards as more probable the opinion that Christ determined the matter and form of Holy Orders only *in genere*, leaving to the Church the right to select the specific elements. In the conferring of the priesthood he believes the essential rite to be only the first imposition of hands with the concomitant prayer of the bishop.

Writing in the *Ephemerides Theologicae Lovanienses*, 1935, III, the Rev. L. Anné discusses the views prevailing in the first six centuries concerning the essence of marriage. Some of the Fathers, such as St. Peter Chrysologus, considered that a marriage was not really entered into until it had been consummated; however, after the fourth century the view which placed the essence of the marital contract in the mutual consent—a view which had always been held by some—began to be held more commonly. But the question might still be asked, when was this consent considered actually to take place. According to Von Hörmann in the *Dictionnaire d'Archéologie*, the espousals which preceded the nuptials were looked on as containing the true marital consent, and making the parties husbands and wife. Father Anné does not admit this view, and believes that the consent which was given at the time of the nuptials was always regarded as the essential constituent of the marital contract. He ascribes the ambiguity in the early writings about this matter to a change of terminology. Thus, *desponsata*, which at first meant one who had made an agreement to marry in future, subsequently meant a woman bound by a *matrimonium ratum non consummatum*; while *nuptiae*, instead of bearing the general sense of any true marriage, was taken to mean a consummated marriage. In this sense some of the Fathers designated Our Lady as *desponsata* but not *nupta*.

[19] Marietti, Turin, 1935.

Recently an Anglican writer, Dr. Cadoux, in a letter to an English newspaper charged that when Henry VIII was first seeking a divorce from Catherine of Aragon, Pope Clement VII suggested that, instead of a divorce, the king might be allowed to have two wives simultaneously. In fact, in Lindsay's *History of the Reformation*[20] it is stated that permission for bigamy had actually been granted by the Pope to King Henry IV of Spain. Writing in the *Clergy Review* for October, Dr. E. C. Messenger shows that the so-called dispensation for bigamy given to the Spanish king was only a declaration of nullity of his first marriage on the grounds of impotence. This is confirmed by a letter from Monsignor Henson of Valladolid, Spain, appearing in the *Clergy Review* for November. Dr. Messenger explains the case of Henry VIII as follows: Henry commissioned his envoy to the Pope to request permission for bigamy in case the petition for divorce was not granted. The Pope seems to have spoken of the possibility of a dispensation for bigamy, but with great hesitation, and only because one of the contemporary theologians—apparently Cajetan—thought this might be within the papal power in extraordinary cases, just as it was possible under the Old Law. But after discussing the matter with his counsellors, the Pope declared such a solution utterly impossible.

* * *

There seems to be a revival of interest in the writings of the medieval mystic, Master Eckhart. Several of his works have recently been published—some of them for the first time—and sympathetic appraisals of his views have been ventured by E. I. Watkin in the *Dublin Review* for July, by the Rev. H. Rahner, S.J. in *Zeitschrift für Katholische Theologie,* 1935, III, and by Herma Piesch in *Meister Eckharts Ethik.*[21] These critics agree that although Eckhart was in some matters undoubtedly in error, certain others of his doctrines have perhaps been judged too harshly, since they admit of an orthodox interpretation.

An excellent appreciation of the celebrated theologian Scheeben—the centenary of whose birth was observed in 1935—and a synthesis of the principal theological views he defended are contributed by the Rev. J. Wilms to *Angelicum*, 1935, IV.

[20] Vol. II, p. 324.

[21] Nova Vita Verlag, Lucerne, 1935.

Alpha et Omega[22] by the Rev. J. Moran, S.J., contains a number of theses from the treatises "De Deo Uno et Trino", "De Deo Creante et Elevante" and "De Novissimis". A Latin work from the pen of an American theologian is indeed as welcome as it is rare. The theses are expounded in a clear and concise manner, and the book is provided with copious references from recent sources, especially in the English language. Each thesis is followed by pertinent objections with their refutation.

The excellent series of dogmatic treatises by the Rev. G. Van Noort, begun some twenty years ago, has at last been brought to a conclusion by the publication of the tract *De Novissimis* (Brand, Hilversum, 1935). The work has been edited by the Rev. J. P. Verhaar from the notes of Father Van Noort, as was the second volume on the Sacraments. A noteworthy feature is the extensive treatment of the doctrine of the communion of saints.

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Mount St. Alphonsus, Esopus, New York.

[22] Jesuit Scholasticate, Weston, Mass., 1935.

Book Reviews

THE GOSPEL ACCORDING TO ST. MATTHEW. From the Clementine Vulgate. By Jas. A. Varni. Bruce Publishing Co., Milwaukee. Pp. 112.

This is an edition of the Latin (Vulgate) text of the Gospel, preceded by a brief Introduction (pp. 7-12: St. Matthew; St. Jerome; the Latin Vulgate), and followed (pp. 79-85) by Notes, i. e. " translations of the few constructions that might hinder prompt understanding of the text ", and by a Vocabulary (pp. 87-112). The booklet is intended for sight-reading in Latin class, not for Scriptural study. Hence it would be unfair to look for what was not meant to be given. Taken as the author has intended it, the work will doubtless be found useful and it may inspire the Latin student with a desire to read more of the official text of the Latin Church. It might have been advisable to give, in the margin, the usual verse numbers to facilitate the use of the text. Or at least, this could have been done in the headings of the chapters, as in the excellent Descleé " Biblia Sacra " which the author has evidently used.

Without going into exegesis, the Notes might have given more abundant explanation, especially of a grammatical character, so as to assist the student better than by a mere translation which he will easily find in the Douay Version; for the translation supplied in the Notes leaves the reader with all of his problems unexplained, for instance, on page 85 (ch. 28: " quae lucescit in prima sabbati "). Not only beginners, but even scholars will be found easily who are puzzled by the construction and unable to give a satisfactory explanation. (Cf. Belser: *Einleitung in das Neue Testament* (1905), p. 44-46.) Again (p. 85) in chapter 27, the Note on the phrase; " Eli, Eli lamma sabachthani " is not clear: " Translate this just as it is. The rest of the sentence explains it ". The difficulty for the student whom the author has in view will be just to *translate*. What is meant is apparently transcribe or transliterate.

THE SPIRITUAL LETTERS OF DOM JOHN CHAPMAN, FOURTH ABBOT OF DOWNSIDE. Edited with an Introductory Memoir by Dom Roger Hudleston, O.S.B., of the same Abbey. New York, Sheed and Ward, Inc. 1935. Pp. xiv+330.

This is a most difficult book on which to pass a judgment. The varying opinions of reviewers as already published confirm this conclusion. The fact seems to be that this collection of letters has been published too soon after the death of their author to form a proper

estimate of them in their full historical setting. A full volume of intimate letters of a person, howsoever prominent and well beloved, published within a short time after death, is always in danger of misinterpretation and misunderstanding; such early publicity is a practice scarcely to be commended. In this case, excellent as many of the letters are, the real contributions of Abbot Chapman are almost buried in a plethora of personal touches, keenly interesting to the parties who received the letters, but either commonplace or unintelligible to the general reader. Yet there are some who delight in these personal touches and find in them very often a correspondence to circumstances of their own lives; these find themselves captivated by the very approach to the spiritual advice which Abbot Chapman was so ready to give and so capable of giving.

Dom Roger Hudleston's Memoir, which forms the introduction, is a very succinct and well-chosen narrative of the chief events in Abbot Chapman's busy and unusual career. Some day perhaps it will be expanded into a real biography, in which we will not be left to make our own surmises about the reasons for and events leading up to the many startling changes which it chronicles. There are many places in it on which one would wish to linger: Oxford, St. Pancras, Dovercourt and the "reconciliation" to the Catholic Church, Manresa House, Maredsous, Erdington, Caldey, Rome, and Downside.

Undoubtedly the reason for this volume was to give a spiritual insight into a truly spiritual soul as manifested in the letters. The letters are classified according to their recipients: layfolk, religious, a Jesuit. There are two appendices, dealing with contemplative prayer and mysticism. Sometimes we wish that the Abbot had received a genuine Scholastic training and had not been ordained priest two years after he had made his simple vows, for then he would have avoided some of the pitfalls which beset him, and which have caused some to be astonished at his apparent misapprehensions of ordinary text-book Scholasticism. But on the other hand it is useful to see the struggles of an earnest and keen mind, grounded in Catholic truth, yet grappling like a medieval with difficulties which have been pretty thoroughly threshed out. He does say some startling things: "Scholastic philosophy makes theology the whole of life; with philosophy as something inferior to even a part,—only ancillary." The insertion of the word "only" is one of those evidences of zealotry which mark the Protestant mind turned Catholic. We are pleased with his paradox about mysticism: "Bad people love bad Mysticism, because they think it is occultism or magic. Good people dislike it for almost the same reason." Abbot Chapman is one of those writers on whose every page we find something to agree with and something with which to dis-

agree. The reason for this, in his case, is because he so successfully proposes difficulties, and then, with the power of his Catholic faith, without appeal to any other force, he simply sweeps the difficulties out of court. "A Christian cannot live by philosophy. Only the light of Christian revelation gives the end as well as the means of life. It is the same for you as for me and the man in the street. If one has more learning, another has more grace, it is all one."

The letters to a Jesuit scholastic, written from Erdington Abbey, are vague and perhaps one might wrestle with them to his own destruction. Perhaps, in the light of memories of Dom Chapman's own spoken words, the gaps could be filled and the rough places made smooth. As they stand, they seem to be a towering maze, mighty but bewildering. Like many of other letters, they contain thoughts truly magnificent, which make it worth while to travel through the whole for the obtaining. Having found them, one can leave all the other matter, and make them one's own.

THE EASTERN CATHOLIC CHURCHES. By Donald Attwater. Bruce Publishing Co.: Milwaukee. 1935. Pp. xx+308.

The title of this book is sufficiently descriptive. It may help, however, to add a list of the chapter headings, which show the content of the field covered: I, East and West before the Schism; II, East and West after the Schism; III, The Eastern Catholics; IV, The Byzantine Rite: Liturgy and Customs; V, The Catholic Churches of the Byzantine Rite; VI, The Alexandrine Rite; VII, The Antiochene Rite; VIII, The Armenian Rite; IX, The Chaldean Rite; X, Eastern Monasticism; XI, Reunion with the East. In the Appendix there is a statistical summary of the Eastern Churches, a general bibliography, a glossary, and the Index is very complete. Almost forty pages of illustrations show the variety in ecclesiastical vestments, in church appointments and in the manner of worship.

The author gives a brief history of the adherents of each rite, and describes in some detail their liturgy and their customs. He also sets down the figures in the present number of adherents to the varieties in each rite. He decries the persistence of the "Latins" in attempting to impose Latin customs. We also learn that in speaking of the Eastern Catholics we should say, "Catholics of such and such a rite", instead of employing the term "Uniates" (p. xiv). We are staggered by the fact that the total of Catholics of the Eastern rite is not more than 8,200,000, while the total of non-Catholic Orientals is about 154,120,000. We are made to feel that in many customs the Easterners enter more fully, and appreciate more deeply, their church services than do we of the West.

Mr. Attwater has placed us under heavy obligation to himself by the patience of his researches and by his personal investigations in the countries concerned. The book will remain for years to come a standard in its field and a source of enlightenment. Enlightenment is the right word in this case, for, to our shame, be it said that we have not been sympathetic to customs alien to our own. The author does not mince words in exposing the attitude of Europeans and Americans. Here in the United States we have not extended the right hand of fellowship to those Christians of the Eastern rites who came to our shores. The record of the Latins sometimes makes sad reading. The attempt to impose " Latin " customs on people peculiarly tenacious of their own customs has done untold harm. If the desire of the Holy Father is to bear fruit, there is a rich field for labor here in our own country.

Priests in districts where Catholics of the Eastern rites reside should make themselves familiar with this lone work of its kind. It can also be recommended to the hierarchy as a valuable guide in approaching some of the problems of their dioceses. The reviewer feels that this is one of the really and permanently significant books produced by the Bruce Company in its Religion and Culture Series.

PRAELECTIONES BIBLICAE: Vetus Testamentum. Liber Primus: DE SACRA VETERIS TESTAMENTI HISTORIA. By Simon-Prado, C.SS.R. Turin: Marietti. 1934. Pp. xx+546. Thirty-three maps and illustrations in the text, and a map of Palestine.

This first volume of the Old Testament belongs to a large work, most of which has appeared already, viz., one volume of General Introduction (Propaedeutica biblica) 1931; pp. xvi-416 p; two volumes of Special Introduction to the New Testament (the Gospels, in a fourth edition, 1930, pp. xxxii-652 and the Acts, Epistles and Apocalypse, in a third edition, 1930; pp. xxvii-528 pages). The present volume is the first of two volumes of Special Introduction to the Old Testament, the second volume on the Sapiential Books being destined to appear shortly.

The present volume follows a way all its own. The very title, *de Sacra Veteris Testamenti Historia,* is rather unusual. From it one might expect a history of the Old Testament somewhat after the model of, for instance, Bishop Pelt's *Histoire de l'Ancien Testament.* While there is, as there must be, some resemblance between the two works, the present volume is something rather different. A survey of the contents shows this more clearly. The matter is divided into four periods: (a) History of the Beginnings, which is in part a detailed

analysis of Genesis 1-2 (p. 13-108); (b) Beginnings of the Hebrew People, viz., the Patriarchs, Moses, Josue and the Judges, the narratives of Genesis 2: 10ff and the rest of the Pentateuch, the Books of Josue, Judges and Ruth (pp. 109-255); (c) Hebrew Monarchy, viz., the Books of Samuel, Kings and Paralipomenon, and the Prophets of that period, Jonas, Amos, Osee, Isaias, Micheas, Nahum, Sophonias, Nabacuc, Jeremias and Baruch (pp. 257-424); (d) Exile and post-Exilic Period to the time of the Machabees. This section reviews the work of Ezechiel, Daniel, Esdras and Nehemias, Judith, Aggeus, Zacharias, Abdias, Job and Malachias; the Books of Tobias, Esther and the Machabees (pp. 425-516). This is followed (pp. 517ff) by an "Index Exegeticus" mentioning the texts that are explained more fully and by a very detailed and convenient "Index Rerum Alphabeticus".

The treatment of the topics is very different from that of the current books of Old Testament Introduction. Thus, instead of beginning with a discussion of the Pentateuch problem, the author first takes the student through the contents of the Pentateuch. The account of Creation is analyzed in detail (pp. 13-14); then the accounts of the Fall, etc., of the Patriarchs and the work of Moses (pp. 42-202). Then only is the question of the Pentateuch taken up (pp. 203-232), after the student has become familiar with the actual contents of the Pentateuch. There is no denying that such a procedure has much in its favor; the student is not studying problems about books with which he has had little or no acquaintance. But there is nothing rigid about this method. Elsewhere the author begins with the problems of Introduction, in the usual way.

Among the good points of this work we would note the wealth of really up-to-date bibliographies mentioning the most important modern works in a great variety of languages (English, French, German, Italian, Spanish, Dutch). And the notes frequently quote the texts in the original languages. One may, therefore, easily extend one's information with the help of these bibliographic indications.

The spirit in which the questions are treated is as a rule generous, by no means narrow, even if the solution adopted in a number of cases may appear somewhat strict. But after all, in a text book, one naturally expects great prudence in the solution of the difficulties.

A feature which will certainly appeal to many are the brief "*Adnotationes practicae*" which occur every now and then at the end of the sections. These notes point out the spiritual or religious lessons to be gathered from the text of the Old Testament. They contain good suggestions of the practical use which may be made of the Old Testament in instructions and meditations.

The text is well printed and with very few mistakes, considering that so many languages are represented. The reader as a rule will

experience no difficulty in correcting the misprints (v. gr. p. 209; for *W*atke read *V*atke; p. 418; for Sheane read S*t*reane). The illustrations and the maps are clear and will be found serviceable. It is to be hoped that this volume will meet with the same success as its predecessors, and that its companion volume on the Old Testament may appear soon.

ARTHUR LEE. A Tale of Clerical Life. By the Rev. Thomas P. Phelan. P. J. Kenedy & Son: New York. Pp. 277.

This picture of *Arthur Lee* might be termed a composite photograph. It is not a real biography in the sense that the hero was an American priest; it is an attempt to limn a portrait out of actual events in a real priest's life. From the day of ordination to the death of the Monsignor the story flows entertainingly through the long years of priestly service. Since the incidents narrated have a basis in fact, each reader will seek to determine in how far his own experiences are a counterpart of the happenings that formed the groundwork of *Arthur Lee's* career.

The present tale bears comparison with Canon Sheehan's, *My New Curate,* and *Luke Delmege.* Priests and people who remember the characterizations in those stories will welcome this delineation of the American priesthood. In fact, we need just such a work. There is, in the United States, no widely recognized sketching of ourselves as we really are. It is good for our souls, to see ourselves as others on the inside see us. The " us ", of course, includes the bishop, the priest's relatives with their family problems, his priestly confrères, the pillars of the parish, the cantankerous members of the fold, the housekeeper, the janitor.

The author admits that some readers will argue that his hero is " merely academic, too solemn, too rigid, too spiritual, too effeminate, differing radically from the real priest ". He does not answer his own objection. Perhaps it was his intention to overdraw the picture so that others might be raised to a higher conception of their vocation. The reviewer confesses that, in his estimation, Arthur is a trifle stiff; but that fact by no means destroy's the solid merits of the story. The reviewer does not at all agree with the chapter on " The New Curate ". " The Rev. E. Reginald G. O'Malley-Yelverton, Jr., B.S.," may have been an individual; he is not a type. Conceit in the younger group takes another direction in this country. The author admits chronological discrepancies. He is allowed that liberty. But, while the Irish flavor and background were to be expected in the older generation, the transition to the recent years should be accompanied with that tone and background that the younger priests actually show. The

young priests might feel that the author is slightly out of touch with the better yearnings of the newer generation, granting that he sees their faults.

The style of the book is generally delightful, although here and there one notes an inclination to stereotyped expressions and stilted phrases. All in all, it is the best picture that we possess of the priest as he goes about his tasks. Priests should give a genuine welcome to *Arthur Lee*. They would do an excellent service by spreading it among the laity. It is joyful, not depressing, reading. It is an ideal gift for seminarians.

A SHEPHERD OF THE FAR NORTH. By Robert Glody. Harr Wagner Co., 609 Mission St., San Francisco. Pp. 237.

Briefly, this is the story of an American priest, removed all too soon, one is tempted to say, from his conquest of souls. Born in California in 1900, ordained in 1926, curate for two years in the San Francisco diocese, and then permitted to fulfil his life-long desire—a diocesan-priest missionary in the tundras of Alaska—Father William Francis Walsh was killed in Alaska in an airplane accident in 1930.

Judged from the standpoint of time, there might seem little to recommend such a priest for a biography. And yet, seminarians would miss a glimpse of the possibilities in the American priesthood, were they to be deprived of this sketch of Father " Bill ". The author has attempted to preserve something of his hero's stalwart manhood, cheerful disposition, Christ-like unselfishness and ardent zeal. We need more of these sketches, for it is good to know that the American man of the collar can follow the Master so unswervingly. It is a source of inspiration to young levites to learn that the initiative, the energy, the affability of the American character can be combined with sanctity of no ordinary level.

The author deserves the gratitude of a wide reading public for his efforts to make immortal this short career. It was not an easy task to gather material, since it was precisely in the personality of Father Walsh that the attraction was found. Hence we can forgive the author for devoting so much space to the trip to Europe. He would have done better to obtain more material on the spiritual side of his hero's priestly career. But the reviewer hopes that no seminary, no Catholic college will be without this volume. May it stir many hearts to a realization that American traits can be spiritualized and used to great advantage.

ISABEL THE CRUSADER. By William Thomas Walsh. New York: Sheed and Ward. Pp. 308.

Isabel the Crusader is presented as a condensation of a longer and more detailed study, *Isabel of Spain,* which Mr. Walsh gave us in 1931. Unfortunately, the original work was not particularly suited to being cut down, and the result of the process is a book which is in many ways incomplete and fragmentary. *Isabel the Crusader* will inevitably send the interested reader back to its source, *Isabel of Spain,* for a fuller and more complete record of the most famous of Spanish queens. Not that *Isabel the Crusader* is not an interesting book. Far from it. Any author with a subject as vital and many-sided as Isabella could hardly fail to produce an interesting work. And Mr. Walsh, in particular, has come well prepared to his task. In writing *Isabel of Spain* he consulted many original sources, discovered many "strange spars of knowledge" among the works of the old chroniclers of Castile. In fact, one of the distinctive features of this little book is that it is based, not on warmed-over, second-hand opinions, but on the chronicles of Isabel's own time. By consulting the bibliography of *Isabel of Spain* we find that the author drew on such sources as Bernaldez, the chaplain of the Archbishop of Seville, who knew Columbus and wrote interestingly of him in his *Historia de los Reyes Catolicos*; Diego Enrique del Castilo who had sharp eyes and a barbed pen and who used both of them in describing the vice and corruption of the court of King Enrique IV, el Impotente, popular poetry and ballads of the period such as the *Mingo Revulgo Coplas;* works such as Alonso de Palenia's *Tres decadas de las cosas de mi tiempo,* and Hernando de Pulgar's *Cronica de los Reyes Catolicos.*

As a result of his intimate knowledge of these contemporary records, Mr. Walsh is able to give us sharp and definite pictures of the people, the social conditions, and the everyday life of the period of which he writes. For example, read the passage in which he presents a thumb-nail sketch of Enrique IV, the dissolute predecessor of Ferdinand and Isabel: "His eyes were blue and somewhat too large; his nose wide, flat and crooked. In his forehead were two vertical furrows into which his shaggy eyebrows curled. A flattering courtier wrote that the King's 'aspect was fierce like that of a lion, which by its very look strikes terror to all its beholders'. But another chronicler of the time wrote that his eyes were restless, like those of a monkey."

In determining matters of this sort, contemporary records are undoubtedly valuable. However, Mr. Walsh trusts them a bit too much when he goes to the extent of basing historical judgment on the unquestioning acceptance of their contents. In his defence of the Spanish Inquisition as an instrument of royal policy, he points out that

Torquemada whenever mentioned by the chroniclers of the period, is described as a just and lovable character. However, contemporary records must be used critically by the historian, in determining how much is based on disinterested desire to record the facts and how much on prejudice, policy, or fear of the authorities in power. We know what a distorted picture the future historian would present of our civilization if he should base his account on an uncritical use of our daily papers. The same distortion of facts for reasons of policy was existent among the Spanish chroniclers of the fifteenth century, and the historian should use the information they offer very cautiously, especially in such controversal questions as the Spanish Inquisition, upon which a contemporary chronicler could scarcely afford to give a wholly frank opinion.

Isabella lived in a period of high action, of great names. Her contemporaries were some of the most distinguished figures of the early Renaissance—Alexander VI, Lorenzo de Medici, Savonarola, Henry VII in England, Charles VIII. And in the midst of them Isabel, the Catholic Queen of Castile, moved as an equal, more than holding her own among powerful rulers and figures of her time. A shrewed diplomat, Isabel was in many ways a typical Renaissance personality, who could drive as sharp a bargain as any of her unscrupulous rivals. She was gifted with the amazing versatility of her period, which enabled her to do an amazing number of things and do them all well. Her energy, her inexhaustible vitality is one of her most striking qualities. She filled the fifty-three years of her life with constant activity.

We identify her name with the unification of Spain, with the expulsion of the Moors, with the setting up of the Inquisition, with the discovery of America by Columbus. The reign of Ferdinand and Isabel laid the foundations for the political glory that Spain was to enjoy throughout the next two centuries. Isabel took a personal part in the endless military operations that filled her reign. Yet she was a patron of the arts, learned Latin, pensioned musicians and writers, encouraged the foundation of universities. In her spare time she illuminated manuscripts, did embrodiery, and cultivated the household arts. And in the midst of it all, she was the mother of five children, all of whom she married into the royal houses of Europe. A remarkable woman, beside whom her husband Ferdinand fades into comparative insignificance. Christopher Columbus reflected the feelings of Spain when he wrote to his son upon her death: "The principal thing is to commend affectionately and with great piety the soul of the Queen, our Lady, to God. Her life was always Catholic and holy and prompt in all things in His holy service; for this reason we may rest assured that she is received into His glory and beyond the care of this rough and weary world."

It is difficult to understand why this condensation was prepared when the original work is so superior to it in every way. *Isabel the Crusader,* whether it was intended as a popular book or not, should have retained the index, the bibliography, the notes, and the illustrations which were so valuable in *Isabel of Spain.* Furthermore, one is always a bit irritated with a historical work which does not include a map of some sort. The condensation has resulted in a book less readable than its predecessor. Much that is interesting and much that is essential has been cut out. On the other hand, non-essential descriptive passages —the perfumed court of the Alhambra, the whiteness of the sunlight on the road to Segovia, etc.—which add nothing except a rather obvious prettiness are retained. Moreover, the process of condensation has often led the writer into stylistic awkwardness. Transitions are sometimes clumsily effected and attempts at brevity and conciseness have often resulted in confused passages, such as: "On the left the Cardinal of Spain, his bishop's richot torn and splattered with blood that looked almost black in the leaden dusk, fought with the fury of a tiger, laying men flat to the right and the left of him as he pressed forward through the ranks of the Portuguese, while the artillery of Dom Joao thundered on the right." There is too much in that picture. The prose is not stripped, not limber enough for the swiftness of action that the author wanted to convey.

In spite of the shortcomings of this condensation, *Isabel the Crusader* presents a convincing picture of the queen from her obscure, poverty-stricken girlhood at Arevalo, through a career full of tumult, of warfare, of vast responsibility and of vast accomplishment, until her death in 1504, a woman worn-out with overwork and personal sorrow. For the reader, however, who prefers a full-length portrait, more subtly finished, with greater richness and depth and a more complete illusion of reality, *Isabel of Spain* is the book to read.

JESUS IN ORE PROPHETARUM: Tractatus de vaticiniis Messianicis juxta S. Bonaventurae doctrinam. P. Villanova Gerster a Zeil, O.M.C. Marietti: Turin. Pp. 230.

This short treatise on Messianic prophecy consists of a short Preface followed (pp. 7-8) by a brief general Introduction pointing out the importance of the argument from prophecy, and of two Parts: I. *Vaticinia de Messia prolata,* and II. *Adimpletio vaticiniorum in Christo Jesu.* Thereupon come a few pages of *Conclusio.*

Part I studies the texts grouped according to topics; the origin of the Messias in general, and the particulars of time, place, etc.; the Offices of the Messias (King, Doctor, Priest); His Passion and Death; His Glorification (Resurrection and Ascension); His Divine Nature;

His Kingdom. Part II goes over the same ground to show that all these predictions have been fulfilled truly in Jesus.

The reviewer finds the work quite disappointing. Judged as a contribution to Apologetics—which it is meant to be—the treatise misses the mark. One page of the *Praenotamina* by way of introduction to Messianic Prophecy is altogether insufficient and unsatisfactory. According to the author's treatment, Messianic prophecy would seem to consist in the foretelling of a number of details scattered in different parts of the Old Testament. These the reader has merely to put together under certain headings to obtain a practically complete picture of Him that was to come. To find Him in Jesus then becomes mere child's play, if we may say so. If the author had been better acquainted with modern Catholic literature on Messianic prophecy, he would have seen that without sacrificing the prediction of particular facts, there is another way, more difficult no doubt, of presenting the argument from prophecy.

In the treatment of the individual texts one will find much that is likewise unsatisfactory and unconvincing, at least in the form in which the evidence is studied. Thus on pp. 106f. (in Psalm 15, 9f), the author finds not only a clear statement of the Resurrection of the Messias, but also an implicit prediction of the Resurrection on the third day. Certainly the difficulties of the Psalm would demand a little more to satisfy the critical reader. The text of Isaias 7 is despatched briefly as having been already explained "*egregie et sufficienter*" by many others. The fact is that Catholic scholars are far from agreeing on an explanation of the relation of Isaias 7: 14, to its historical content, and it is hard to find a clear and fully satisfactory explanation. Regarding the felicity of the Messianic age, the author merely quotes the texts, and ignores the problems arising from the wording of the prophecies. It would have been better to say nothing of the Messianic views in the non-canonical Jewish literature, or in the pagan writings (Virgil's IV Eclogue, etc.), than to give slightly over two pages to the subject.

Literary Chat

A child was once brought for Baptism by her mother and grandmother. The priest was puzzled by two names suggested to him for the baptismal name of the girl. Further inquiry brought the answer from the mother that she was choosing two movie actresses as patronesses for her daughter. It might be well, then, to have handy *Baptismal and Confirmation Names*, by Edward F. Smith, published by Benziger Brothers. The list of names is sufficiently large, covering two hundred and fifty-seven pages. Each word is traced back to its origin; the Latin form is also given, as an aid for correct recording. Likewise one finds the reason for the fame attached to the original name. There is also a list of the patrons of countries and localities, and a list of saints invoked in trouble or sickness. Even the nightwatchman has his patron. And another reason for having this book is that some of us, who might smile when we hear the name *Erasmus* invoked as the patron of intestinal troubles, will have our ignorance removed when we get back to the original martyr. Again, it is nice to know that the postal employees have their Gabriel.

Ius Religiosorum in Compendium redactum pro Juvenibus Religiosis, by Thomas Villanova Gerster a Zeil, O. M. Cap. Though intended, as its title indicates, as a manual for younger religious, this commentary does not enter into an intensive explanation of the canon law for religious. A brief introduction presents the nature, essentials, origin, benefits of the religious state and the divers religious institutes. While in general it is satisfactory, the statement that divine institution requires the essential vows of obedience, poverty and chastity (p. 4) is open to challenge. The explanation of the prevailing law is, as a rule, reliable without entering into such details as will, not infrequently, raise difficulties. Most of the recent decrees and declarations emanating from the Holy See have been noted; yet the omission of some mars the book. Thus the funeral of postulants is reserved to the religious superior on page 73, whereas on page 306 this is correctly denied them in view of the declaration of 20 July, 1929. So, too, neglect of the declaration of 13 July, 1930, leads the author to a faulty conclusion regarding the interruption of the novitiate in case of transfer from one novitiate to another. It is not at all certain that minor violations of the vow of poverty coalesce (p. 172); the local Ordinary does not preside at the general chapter in diocesan institutes of men (p. 243), where the preceding sentence makes this depend upon the constitutions; the Code does not require the presence of a quorum of two-thirds of the vocals for the chapter (p. 244). Despite a few such minor defects this commentary will render good service to those for whom it is destined. A relatively large alphabetical index adds to its usefulness. (Marietti, Turin; pp. xi + 324.)

Le Tiers Ordre de Saint Francois d'Assise: Conferences aux Novices, by a Novice-Master, comprises twelve conferences in which novices of the secular Third Order of St. Francis are instructed in the foundation and the nature of this great movement of Catholic Action and social reform, the conditions for admission, the vocation, habit and novitiate, indulgences granted to it; profession in it, the Tertiaries' manner of living, the government of confraternities, and finally Franciscan spirituality. Besides the Immaculate Mother, the great Patroness of the three Orders of St. Francis, and several of the foremost saints of the First Order, such models are held up to the Tertiaries for imitation as St. Lushesius, the first Tertiary, St. Colette, at first a Tertiary, later a Poor Clare, the recently canonized Tertiary, St. Thomas More, St. Louis, King of France and St. Elizabeth of Hungary (or of Thuringia), patrons of the Third Order, and lastly that great Tertiary penitent, St. Margaret of Cortona. Directors of confraternities of Franciscan Tertiaries will find in these conferences valuable and diversified materials for the instruction not only of novices but also of professed Tertiaries.

For five years *Pax*, the monthly organ of the Benedictines of Prinknash Priory (Gloucester, England) has had a quarterly issue devoted entirely to the

Eastern Churches. The October issue of this year was the last of such special numbers. *The Eastern Churches Quarterly* will carry on their work in an independent quarterly commencing January 1936. The subscription price will be the same, i. e. one dollar a year with postage free.

All who are in any way interested in the Eastern Churches, especially the clergy, will find *The Eastern Churches Quarterly* an attractive, instructive and purposeful periodical. It is well to note that the new quarterly will be the only publication of its kind in the English language devoted exclusively to the treatment of the Eastern Churches.

Dom Bede Winslow, O.S.B. and Donald Attwater are the editors. Sample copy may be obtained by addressing them at St. Augustine's Abbey, Ramsgate, Kent, England; or by writing to James F. Kane, 804 West 180th Street, New York City.

German scholarship at its best is represented in the exhaustive treatise, *Unsündlichkeit und Befestigung in der Gnade*, by Dr. Joseph Gummersbach, S.J. The book has been widely acclaimed in Germany as the first work of its kind on the dogmatic teaching of Suarez and as the first full treatment of the questions of impeccability and confirmation in grace. Dr. Karl Adam says of it: "It is not improbable that the author by his laborious research has linked himself inseparably with his master Suarez." The method of the author is at once speculative and historical. He divides the book into three sections, in which are considered: (1) God as the source of impeccability; (2) Christ as the exemplar cause of impeccability, and (3) the participation of the Church in the impeccability of Christ. The teaching of Suarez on each of these points is set forth with great care. Then, with equal care, the teachings of the other theologians from Thomas and Scotus to Pesch and Scheeben are expounded. The result is a synthesis that is comparable to Scheeben's classic *Natur und Gnade*. (Frankfurt-am-Main: Carolus Druckerei, 1933; pp. xvi + 352.)

Father M. Mellet's *L'Itineraire et l'Idéal Monastique de S. Augustin* represents in revised form a series of *conférences* given by the author in a Dominican priory in 1930. The Augustinian character of the Dominican Rule made these *conférences* on Augustinian monasticism a peculiarly appropriate tribute to the memory of the great Bishop of Hippo, and it was a happy thought to give them a more permanent form and a wider publicity by including them in the *Bibliothèque Augustinienne*. The author reveals a thorough knowledge of his subject on the historical side and, through being a monk himself, he is able to deal understandingly and sympathetically with his theme.

The book falls into two main parts. Part I traces the successive stages in the development of St. Augustine's monastic thought and experience. Part II is a systematic exposition of the Augustinian monastic ideal and its practical application at Hippo. The bearing that the monastic teachings of St. Augustine have on the Dominican Rule and its working is stressed throughout. This feature gives the book an independent value in places where there is only question otherwise of well known facts. The volume gives a short bibliography but has no index. (Desclée de Brouwer et Cie, Paris; pp. x + 150.)

Dieu, Soleil des Esprits is a revision of a study on the same theme contributed by Father Jolivet, Dean of the Faculty of Philosophy at Lyons, to the volume published by the *Revue de Philosophie in 1930* in honor of St. Augustine. St. Augustine's theory of knowledge is as difficult to determine definitely as it is important in the history of Western philosophy; so this monograph is a welcome addition to our literature on the subject. All the works of St. Augustine have been combed for evidence and every statement made in the text is accompanied by a full citation from St. Augustine in a footnote.

The kernel of the conclusion is this: Saint Augustine and St. Thomas are in accord on the essential principle that we can know truth with certitude only through a participation in the Divine Light, but they differ basically in the manner of participation. The core of the Thomistic psychology of knowledge is the doctrine of abstraction, a doctrine quite foreign to St. Augustine. St. Thomas derives the intelligibles from the sensible, while St. Augustine sees them in the illuminating light. The two leading

Christian philosophers, then, show unity, not in their psychological teachings as such, but rather in their identical submission to the principle that for us there can be no truth except through participation in the uncreated Reason. The Augustinian doctrine of participation has been misinterpreted by the ontologists, as there is question of a mediate rather than a direct participation.

Father Jolivet's systematic study has put the whole problem of Augustinian illumination in a clearer light, even if it has not solved it definitely. His monograph deserves careful study by students of Patristic and Scholastic philosophy.

The book contains a valuable appendix on Augustinian terminology, a bibliography, and an index. (Desclée de Brouwer et Cie, Paris.)

Perhaps one of the most beautiful and inspiring accounts of sanctity and sainthood to be found in the vast amount of material dealing with the lives of the saints is the little volume *St. Theresa Margaret*. The life of the sweet "Lily of Florence" is charmingly adapted from the Italian by Monsignor Newcomb. (Benziger Brothers, New York.)

Born Anna Maria Redi, of a cultured and noble family of Italy, the young saint strove from her earliest days to perfect herself in the love of God. She became a Discalced Carmelite at the monastery of Florence, and during her five remaining years of life devoted herself with such zeal to the imitation of Christ that her sanctity and holiness were recognized by her Sisters and by the people of Florence during her lifetime. She longed continually for death and complete union with Christ, and received this favor at the age of twenty-two, in 1770. She was canonized in 1934. Many miracles have been performed through her intercession, and her body is preserved incorrupt in Florence as a proof of God's great love for her.

Monsignor Newcomb has given us a beautifully written study of a saint. The sweetness and rare spirituality of Theresa Margaret breathe through the pages like the incense she made of her life to God.

The Seal of Confession is a play written by Monsignor F. G. Holweck, and based upon an incident which is claimed to have actually occurred in France during the nineteenth century. It is the story of a pious French priest who is confronted not only with the problems of his parishioners but also with the treachery of the political officials who look with disfavor upon the Church. One of his kind benefactors is murdered and robbed by his unscrupulous servant. In a moment of terror the servant confesses his crime to the priest and then flees the country. All evidence is against the priest, and he is finally executed. Several years later the servant returns to prove the innocence of the priest.

This story is universally known and for generations has inspired reverence and confidence in the secrecy which surrounds confession.

The play is very well developed, and its semi-historical background gives it a charming setting. Although the chief interest lies in the development of the plot, the characters are very well portrayed and demand dramatic ability from the actors.

The new Encyclical Letter on the Catholic Priesthood, *Ad Catholici Sacerdotii Fastigium*, which the Holy Father handed as a Christmas present to the members of the Sacred College of Cardinals and Roman prelates, will be published in the REVIEW as soon as it is available. We shall print the English version of this memorable document in our March number. From information just received, it will occupy about thirty-two of our pages.

In this connexion, our readers will be glad to know that the Dolphin Press has recently issued in pamphlet form *The Exhortation to the Catholic Clergy* which Pope Pius X gave to the priests of the world on the occasion of the golden jubilee of his own priesthood in 1908. (Pp. 29; ten cents a copy.)

In a neat brochure of sixty-four pages, The Torch, 141 East 65th Street, New York, offers a sketch of the life of Blessed Martin de Porres, the saintly American Negro, who in a very short time has won favor with the faithful of the United States. The title of the booklet is *Meet Brother Martin*, who was a lay brother of the Dominican Order, and a most attractive and humanly understandable personality and a religious of deep spirituality.

Books Received

THEOLOGICAL AND DEVOTIONAL.

ROME FROM WITHIN. By Dr. Selden P. Delany. Bruce Publishing Company, Milwaukee, Wisconsin. 1935. Pp. xiv—289. Price, $2.00.

CHRISTIANUS. DAS BILD VOM KATHOLISCHEN MENSCHEN. Ausgar Vonier, O.S.B. Aus dem Englischen ubertragen von Albert Schmitt, Abt von Grussau. B. Herder Book Co., St. Louis, Mo. 1935. Pp. xii—190. Price, $1.00.

DIE PERSONLICHKEIT CHRISTI. Ausgar Vonier, O.S.B. Aus dem Englischen ubertragen von Winfred Ellerhorst, O.S.B. B. Herder Book Co., St. Louis, Mo. 1935. Pp. vii—205. Price, $1.15.

DIE CHRISTLICHE EHE. Ihr Wesen und ihre Wurde, ihre Gafahrdung und Rettung im Anschluss an das Rundschreiben Papst Pius' XI. B. Herder Book Co., St. Louis, Mo. 1935. Pp xv—21. Price, 30c.

THE CONSTITUTIONS OF CANON 1125. By the Rev. Francis F. Woods, Ph.D., S.T.D. Bruce Publishing Co., Milwaukee, Wisconsin. 1935. Pp. 112. Price, $1.35.

JESUIT SPIRITUALITY. By the Rev. H. V. Gill, S.J. M. H. Gill & Son, Ltd., Dublin, Ireland. 1935. Pp. viii—134. Price, 3/6 *net.*

THE SACRAMENT OF DUTY. By the Rev. Joseph McSorley, C.S.P. Foreword by the Rev. James M. Gillis, C.S.P. P. J. Kenedy & Sons, New York City. 1935. Pp. xiv—308. Price, $1.00.

ST. VINCENT FERRIER (1350-1419). Par M. M. Gorce, O.P. Librairie Lecoffre J. Gabalda et Cie, Editeurs, Paris. 1935. Pp. 185.

THE SUNDAY GOSPELS FOR PRIESTS AND PEOPLE. By the Rev. James A. Carey, M.A. P. J. Kenedy & Sons, New York City. 1935. Pp. x—532. Price, $3.00.

EINFÜHRUNG IN DIE THEOLOGIE. Dr. Jakob Bilz, Professor an der Universitat Freiburg. B. Herder Book Co., St. Louis, Mo. 1935. Pp. vi—167. Price, $1.35.

THE LIFE OF JESUS CHRIST. By Dr. Franz Michel Willam. Translated and adapted into English from the Fourth Revised and Enlarged German Edition. Edited by the Rev. Newton Thompson, S.T.D. B. Herder Book Co., St. Louis, Mo. 1936. Pp. xi—488. Price, $4.00 *net.*

THE MOTHER OF GOD. By the Rev. R. Bakewell Morrison, S.J. The Queen's Work, St. Louis, Mo. 1935. Pp. 36. Price, 10 cents.

LES EXERCICES SPIRITUELS. Collection "Cathedra Petri". Par le Révérend Père Albert Balensin, S.J. Desclée de Brouwer et Cie, Paris. 1935. Pp. xiv—192. Prix, 10 *fr.*

A LITTLE CHILD'S FIRST COMMUNION. Books 5 and 6. By Mother Margaret Bolton, R.C. St. Anthony Guild Press, Paterson, N.J. 1935. Pp., Book 5, 55; Book 6, 39. Price, 10 cents each.

A DISCIPLE OF DOM MARMION. By Dom Pius de Hemptinne. Letters and Spiritual Writings. Translated by the Benedictines of Teignmouth. B. Herder Book Co., St. Louis, Mo. 1935. Pp. xiii—277. Price, $2.75.

ST. BONIFACE. By Godfrey Kurth. Translated by the Rt. Rev. Monsignor Victor Day with latest historical findings inserted by the Rev. Francis S. Betten, S.J. Bruce Publishing Co., Milwaukee, Wisconsin. 1935. Pp. xiii—178. Price, $2.00.

THIS WAY TO HEAVEN. By the Very Rev. James McGlinchey, P.P., V.F. M. H. Gill & Son, Ltd., Dublin, Ireland. 1935. Pp. vii—160. Price, 2/6.

JÉSUS DE NAZARETH, ROI DES JUIFS. Par Th. Salvagniac. Préface de Son Ex. Monsignor Duparc. P. Lethielleux, Paris. 1935. Pp. xi—532. Prix, 30 *fr.*

PAIN AND THE PROVINCE OF GOD. By the Rev. M. C. D'Arcy, S.J. Bruce Publishing Co., Milwaukee, Wisconsin. 1935. Pp. ix—133. Price,

THE NEW PSALTER OF THE ROMAN *BREVIARY*. With interverse translation. Edited by the Rev. E. P. Graham, LL.D. Frederick Pustet Co., Inc., New York City. Pp. 576. Price, $2.50.

PHILOSOPHICAL.

OUR PALACE WONDERFUL. By the Rev. Frederick A. Houck. Frederick Pustet Co., Inc., New York City. 1935. Pp. 180. Price, $1.25.

IN QUEST OF BEAUTY. By Dom Willibrord Verkade, O.S.B. P. J. Kenedy & Sons, New York City. 1935. Pp. ix—292. Price, $2.00.

DIE ARISTOTELISCH-THOMISTISCHE PHILOSOPHIE. II. METAPHYSIK UND ETHIK. Joseph Gredt. B. Herder Book Co., St. Louis, Mo. 1935. Pp. viii—373. Price, $3.00.

EVOLUTION: THE ROOT OF ALL ISMS. By Dan Gilbert. The Danielle Publishers, San Diego, California. 1935. Pp. 94. Price, $0.50.

ARTIFICIAL BIRTH CONTROL. By the Most Rev. Robert E. Lucey, D.D., Bishop of Amarillo, Texas. International Catholic Truth Society, Brooklyn, N. Y. Pp. 32. Price, 10 cents.

HISTORICAL.

A DESCRIPTION OF PATAGONIA and the Adjoining Parts of South America. Facsimile reprint of the original edition by the Rev. Thomas Falkner, S.J.

MANUAL OF CHRISTIAN ARCHEOLOGY. By Orazio Marucchi. Revised by Guilio Illinois. 1935. Pp. viii—168. Price, $6.00.

MANUAL OF CHRISTIAN ARCHEOLOGY. By Orazio Marucchi. Revised by Giulio Belvederi, D.D., Ph.D., translated and adapted by the Rev. Hubert Vecchierello, O.F.M., Ph.D. St. Anthony Guild Press, Paterson, N.J. 1935. Pp. xiv — 448. Price, $3.50.

SCHOOLS OF KILDARE AND LEIGHLIN. A. D. 1775-1835. By the Rev. Martin Brenan, M.A., B.D., Ph.D., Professor of Education, St. Patrick's College, Maynooth. M. H. Gill & Son, Ltd., Dublin, Ireland. 1935. Pp. xxi—612. Price, 10/– *net.*

THE ARK AND THE DOVE. By J. Moss Ives. Longmans, Green & Co., New York City. 1936. Pp. 435. Price, $3.50.

MISCELLANEOUS.

TOWARD THE ALTAR. Sketches and Stories of Priestly Vocations. (Third Edition.) By J. M. Lelen. St. Anthony Guild Press, Paterson, N. J. 1935. Pp. 111. Price, $1.00.

COMPITI E SPERANZE DELL' UNIVERSITÀ CATTOLICA DEL SACRO CUORE NELL' ORA PRESENTE. Fr. Agostino Gemelli, O.F.M. Società Editrice Vita e Pensiero, Milano, Italy. 1935. Pp. 44.

LEXIKON FÜR THEOLOGIE UND KIRCHE: Zweite neubearbeitete Auflage des Kirchlichen Handlexikons. In Verbindung mit Fachgelehrten und mit Dr. Konrad Hofmann als Schriftleiter herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. Siebter Band. Mauretanien bis Patrologie. Mit 8 Tafeln, 17 Kartenskizzen und 120 Textabbildungen. Vol. VII. 1935. B. Herder Book Co., St. Louis, Mo. Price, each volume, $7.75.

MAN AND BEAST. Poems by Theodore Maynard. Longmans, Green & Co., New York City. 1935. Pp. viii—86. Price, $1.50.

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